

The Catholic School Journal

A Monthly Magazine of Educational Topics and School
Methods for the Grades, High School and College



Volume Twenty-seven
April 1927 to March 1928 (inclusive)

COVER CAPTIONS FOR THE MONTHS

| | |
|--|-----------------|
| May Day Adds a New Note in the School Calendar..... | April, 1927 |
| 150th Anniversary of Adoption of American Flag..... | May, 1927 |
| "Behold the Heart that Has So Loved Men"..... | June, 1927 |
| Latest Unit Added to Chicago's Vast Catholic Educational System..... | September, 1927 |
| President Confirms Catholic Position on Education..... | October, 1927 |
| Special Day of Prayer for Mexico..... | November, 1927 |
| The Feast of Christmas..... | December, 1927 |
| Civic Poster—"Why I Believe in America"..... | January, 1928 |
| The Nation's Annual Tribute to its 1st President..... | February, 1928 |
| The Vision of the Cross..... | March, 1928 |

DESMOND PUBLISHING CO.,
445 Milwaukee Street
Milwaukee, Wisconsin

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The Catholic School Journal



A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

27th Year of Publication.

MAY DAY ADDS A NEW NOTE IN THE SCHOOL CALENDAR

ONCE more comes May Day. This year marks the fifth revival of the day as a festival of American childhood, wholesome and whole. The day has rapidly gathered impetus and tradition and taken its place in our national life.

Beyond those celebrations deeply embedded in our consciousness, such as Christmas and Easter, none holds a greater significance, for May Day in its essence is a dramatization of that hope with which the world has turned to the child as the one permanent and abiding thing to steady it against a background of shifting standards, of speed and jazz, of political and social instability.

On May Day that hope is celebrated, and in schools, communities, little villages and great cities throughout the country all that is being done to clear the pathway of childhood is brought into the foreground. May Day now belongs to the nation. The original idea has greatly expanded.

The first American May Day was set in the shadowed and gloomy aftermath of the war. It was an expression of the instinctive impulse of a world, bruised and marred, to turn to the child to conserve and protect. The keynote of the early celebrations was the hope of the child physically free from handicaps. Gradually the festival has outgrown the negative aspect and taken on the positive, becoming a celebration of wholeness, with the focus steadily towards the future.

The May Day child has grown rapidly. Last year the emphasis was upon the perfect child, expressed in terms of the mental as well as physical. This year the May Day Child reaches to full stature, for to the physical and mental is now added the spirit. The message of this May Day will spread through the channel of the churches of the country, of all creeds and all faiths, and they will give back their interpretation of that light of the spirit within, which gives completion to the child, and to which all else is subservient. May Day this year celebrates the three-fold child.

The May Day idea thus stands rounded and fulfilled. The hope of this perfect child reaches a long way ahead of actual accomplishment, an ideal as yet, but with approaches and means growing in definiteness. Human aspiration must always lead the way, before science and research can follow and blaze trails. With this vision of the whole child which it will endeavor to express in every possible way this year, May Day appears as a joyous festival of the hope of childhood triumphant, of the onward march of the race. It is not a mere flare for one day. May Day, it has been proved, holds within it the power of stimulus to permanent and continuous endeavor. All that it throws upon the screen, in parade and pageant and story, goes quietly on through every day in the year. This is merely the occasion for focussing attention, the impetus to enlargement of effort begun.

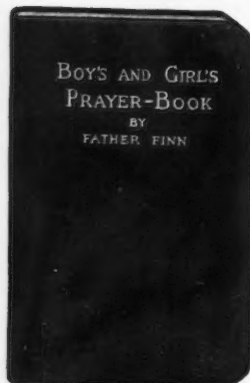
May Day belongs now to the nation—AND to the world. It finds expression through every great organization that touches the life of the child: through national and state bodies, through lay organizations, through the schools. And now is added the last great link in the chain—the church. Into the hands of each of these bodies has been given the idea of a festival of childhood, and each has added its contribution, colored with its own interpretation. May Day has become like a river, growing and swelling with its tributaries. This new day of celebration should give us great encouragement, for in the hold with which it has gripped the country one can trace strong, moulding forces which are quietly and subtly at work within our national life, serving as the hopeful antidote for influences apparently disintegrating and destructive.

This year May Day offers a new challenge to all those concerned with the well-being of children, the challenge to recognize the spiritual child and to deal with it in the same spirit of thoroughness and soundness that marks our dealings with the mental and the physical aspects of the child. By restoring to children their spiritual birthright shall we march forward with sure step through the quicksands of change and confusion to a clearer goal.

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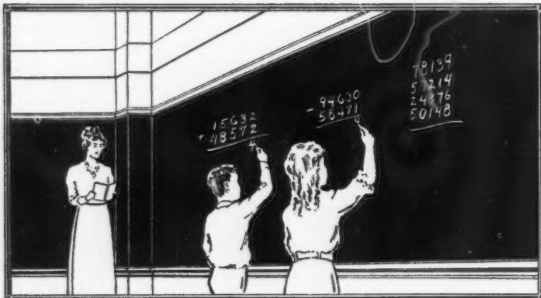
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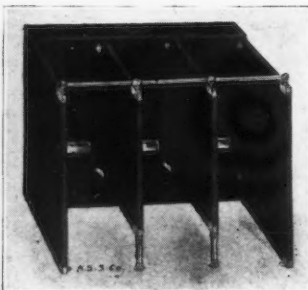
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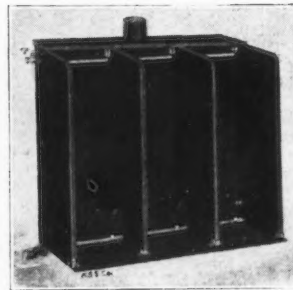
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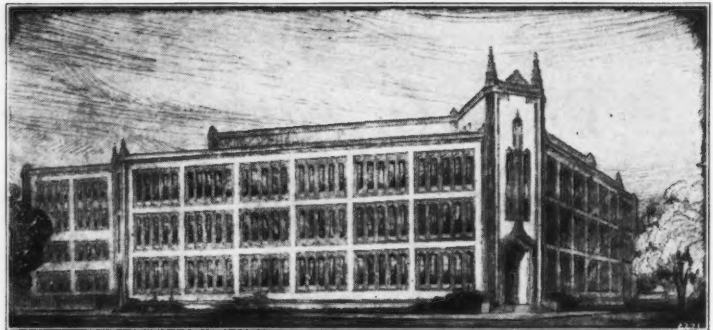
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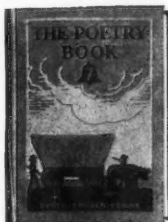
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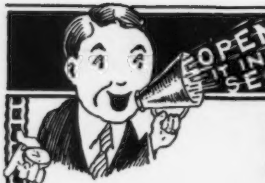
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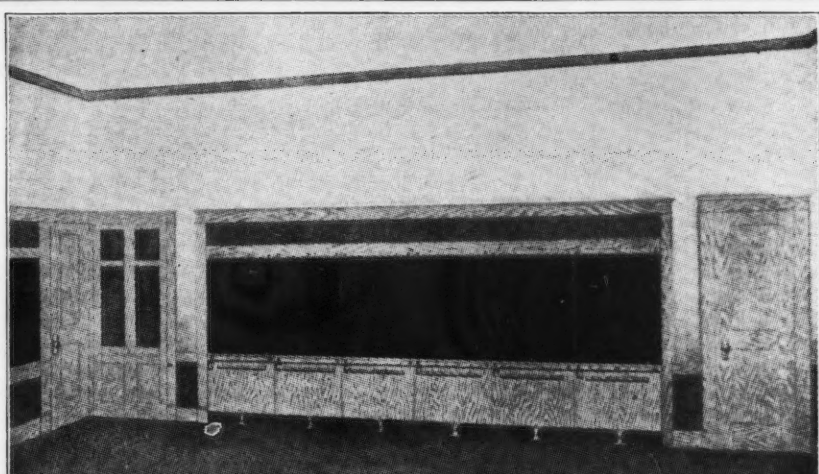
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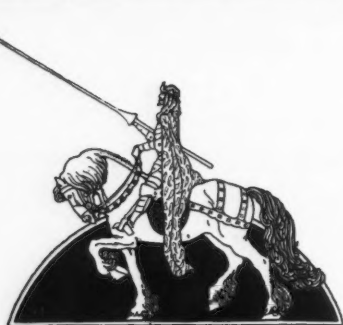
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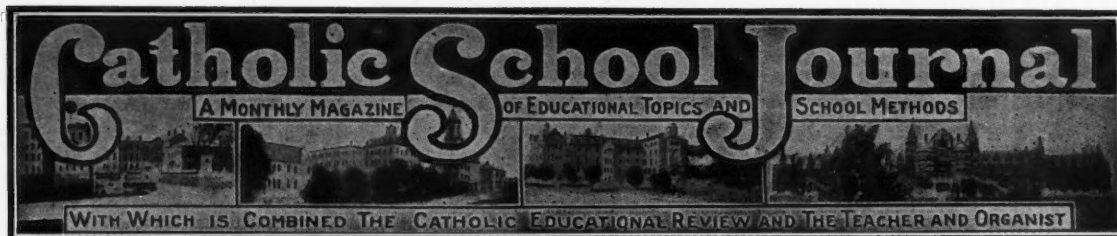
CONTENTS FOR APRIL, 1927

Volume 27

No. 1

Page

| | |
|--|-------|
| May Day Adds a New Note in the School Calendar.. | Cover |
| Current Educational Notes, "Leslie Stanton"..... | 9 |
| The Three A's, Sister Marie Paula, S.C., Ph.D..... | 11 |
| Direct Speech, Sister Mary Louise Cuff, S.S.J., Ph.D. | 13 |
| Our Sisters and Longer Life, James J. Walsh, M.D., Ph.D. | 15 |
| Catholic College Week, May 15-21, 1927..... | 17 |
| Social Life in Republican Rome, Sister Mary Baptist, O.S.F. | 18 |
| A Literary Coronal, Dialogue for a Class of Girl Graduates, Sister Carola Milanis, O.S.D..... | 21 |
| Projects in Geography, History and Civics, Sister Mary Octavia, O.S.D., Ph.B. | 25 |
| Backgrounds of Literature, Brother Leo, F.S.C., L.H.D. | 25 |
| Humor of the School Room..... | 29 |
| Idealism in Culture, Conduct and the Religious Motive, Rev. J. M. Wolfe, S.T.D., Ph.D..... | 30 |
| Compendium of High School (Academic) Religion, Sister M. John Berchmans, O.S.U., M.A..... | 32 |
| The Teaching of Religion, Rev. C. P. Bruehl, Ph.D... | 34 |
| Diocesan Teachers College at St. Paul, Rev. James A. Byrnes, B.Ph. | 36 |
| Brevities of the Month..... | 37 |
| Editorial Comment..... | 38 |
| Tennyson's Idea of Higher Education of Women as Expressed in "The Princess," Sister Mary Alben-sia, O.S.F. (Felician) A.B..... | 40 |
| New Book Reviews..... | 42 |
| World Goodwill Day, May 18, 1927..... | 43 |
| National Music Week, May 1-7, 1927..... | 43 |



Vol. XXVII, No. 1

MILWAUKEE, WIS., APRIL, 1927.

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Current Educational Notes

By "Leslie Stanton," (A Religious Teacher)

WORKING FOR BETTER SPEECH.—One result of the observance of Better Speech Week in many schools throughout the country, last month, was the organization here and there of better speech clubs among young people thoroughly impressed with the importance of forming habits favoring the use of correct language. In Chicago a number of Pure English clubs have been started, with the object of paying strict attention to language topics throughout the coming year.

The Pure English Clubs will devote special attention to proper pronunciation as well as to avoidance of slang. What has come to be called "barnyard pronunciation" is hoped to be gradually banished from the Chicago schools. The thing is not unattainable. Encouragement may be gathered from the excellent English often heard among children of immigrant families who have required all they know of English from attending school, and who not only use idiomatic English but are habitually correct in their pronunciation. In all the large cities there are little children of Italian and Russian Jewish and other humble origins who use better English at their play than many of the scions of families which boast of American ancestry running back as far as six or eight generations.

Another outcome of Better Speech Week observance has been in some instances the formation of resolutions by boy groups to eliminate unworthy expletives from their vocabulary—in other words, to stop swearing. This is indicative of an aspiration in line with that of the Holy Name Clubs, and of course will receive encouragement from teachers and all other friends of the boys.

INTEREST IN BIOGRAPHY AND HISTORY.—Not a few of the contributions of sensational iconoclasts to the rewriting of American biography which have made their appearance of late are pernicious from the standpoint of teachers who recognize the utility of high ideals as an incentive to right thinking and right living. Others than teachers are aroused by the inundation of "histories" so-called, some of which have found their way into the schools, whose authors appear to take delight in "muck-raking" at the expense of the reputations of the fathers of the American republic. Significant of the indignation stirred up in the breasts of patriotic Americans by publications of this class was the demand recently made upon the mayor of Chicago by a historical society in that

city that three text-books objectionable on this score should be taken out of the public schools.

Commenting on the situation, a Chicago editor advanced the optimistic view that "it is considerably more to the good than to the bad that controversy is spreading an interest in American history." Undoubtedly the result of the controversy will be the ultimate triumph of the truth, and the vindication of Washington and the great and good men who wrought with him for the disenthralment of this country from the selfish rule of those beyond the sea who would have kept them if they could from the glorious career of political freedom and industrial development which have made the United States the home of more than a hundred millions of prosperous and happy people, and an example for the other nations of the earth.

However, it does not take controversy to excite interest in the people and the events of the historic past. To young, alert, inquiring minds, these are subjects alluring in themselves, as teachers who make significant anniversaries the occasion of special exercises in history or biography are well aware.

STUDENTS AND AUTOMOBILES.—Juvenal was not without warrant in blaming luxury for contributing to the downfall of ancient Rome. The inevitable effect of luxury is the neglect of duty. Not only the ancient Romans but other people in the pageant of the past may be recalled as examples of deterioration produced by luxury.

It is always an advantage but sometimes a detriment to the modern boy or girl to be surrounded by temptations to inglorious ease. Intellectual vigor as well as physical fitness are favored by habitual exercise. Exertion may become obnoxious to individuals accustomed to soft couches and rich food and conveyances constantly at command to bear them from place to place.

A topic of interest at the present moment is whether or not it is wise in administrators of American colleges to sanction students in the ownership and use of automobiles. Differences of opinion exist. There are leading educational establishments where the automobile is barred and others where it is permitted. There are still others where the use of the automobile by students is not prohibited, but is subject to regulation.

So far the discussion has demonstrated that there is something to be said on both sides. The assertion will be made that the automobile has ceased to be a luxury and has become a necessity. In re-

buttal it may be observed that "circumstances alter cases."

HOME-READING COURSES FOR CREDITS.

—In twenty-nine States of the Union, home education courses in reading are conducted under the direction of the United States Bureau of Education, which began to devote attention to this branch of activity as long ago as 1868.

The ages of the readers who are enrolled range from childhood to past three score-and-ten. State Superintendents of Public Instruction and Parent-Teachers' Associations have been asked to interest themselves in the extension of the work, and some are enlisted in that endeavor at the present time. State committees are organized in South Dakota, New Hampshire and New York.

The preparation of courses on the following subjects is now under way: Appreciation of Music, Appreciation of Art, Contemporary Novels, Home Making, Nature Study, Courses for Parents of Adolescent Boys and for Parents of Adolescent Girls, and courses for beginners in reading.

A plan for the co-ordination of this work with established university extension courses is under consideration, the idea being that on certain home-reading courses the United States Bureau of Education could print a statement to the effect that readers of the course may apply to certain universities for enrollment in a regular correspondence-study course based in part on this particular reading course, and that upon compliance with all requirements they may obtain the university-degree credit.

PRACTICAL WORK IN CIVICS.—In many places throughout the United States school children were given a lesson in practical patriotism during the World War by being enlisted by their teachers in tidying their respective towns. Some of them raked together dry leaves and other rubbish, reducing it to ashes by means of bonfires. Others collected wastepaper from streets and yards and disposed of it to dealers, who in turn sold it to proprietors of paper mills, who subjected it to a process by which its usefulness was renewed. In some States a day for activities of this character, known as Clean-up Day, was appointed by the governors, who issued proclamations commending its general observance.

The excellent usage thus inaugurated seems to have survived in the city of New York. A newspaper of that city says:

"During the scholastic year just ended school children performed a notable service in lessening the amount of litter which made many parts of the city unsightly. More than six thousand block captains had been enrolled from the civics classes in the high schools in congested districts. During the term they made 13,000 reports listing 60,000 violations of the ordinances which are intended to keep the streets and parks neat and clean. Of these violations they corrected 58,000 themselves, the remainder being attended to by the Merchants' Association, operating through appropriate departments of the city government."

The newspaper cited went on to make the remark that "it is an excellent stroke to interest boys and girls in this undertaking in so practical a way,"

an observation with which thoughtful people in general will agree.

There was a time when school children themselves were large contributors to the untidiness of city streets, and the wayfarer was likely to be apprised of the neighborhood of a public school by the amount of paper litter blowing about. Of course young people properly instructed in civics are not likely to throw waste paper about in the streets.

SHOULD COLLEGES RAISE BARS?—Should college opportunity be restricted to those who show a disposition and a capacity to make the most of it? The question is not new. On several occasions during the past few years it has been vigorously discussed from different points of view.

The subject came up last month at the convention of the North Central Association of Colleges and Secondary Schools, held in the Hotel Sherman, at Chicago, and a Missouri educator, J. L. Shouse, principal of the Westport High School, Kansas City, expressed conviction that among high school students who complete their courses and receive diplomas there are two types to whom admission to colleges and universities on the pretense of continuing academic work should be denied. One of these types, he said, is the mentally incapable, the other the mentally shiftless.

The former description of student, Mr. Shouse, asserted, is incompetent to receive the higher education. Under compulsion he has exercised his mind to the extent of its ability in making the passing grades, and college years in his case can result in nothing but wasted time. In the case of the mentally shiftless, the speaker went on, the circumstances are different, but the outcome is the same. That is to say, the time he spends at college is wasted. He does not lack ability, but he is wanting in application. Social diversions draw him away from his books, or he neglects them by reason of sheer indisposition to make the exertion requisite for their mastery. Voluntarily he confines himself to the minimum of study that will enable him to "get by." If Mr. Shouse had his way, college doors would be closed to the man of this type as well as to the men of inferior capacity.

There are members of college and university faculties in agreement with the opinion thus stoutly maintained, but those who dissent from it are not hard to find. One of the arguments in opposition is that college men who were accounted indifferent students have attained distinction in the world of affairs. Instances have been known of teachers who were not good at measuring the minds of their pupils, and who lived to see swans change to geese, while those whom they had mistaken for geese grew up into swans. Not only faculty members, but men of good judgment in various other pursuits, entertain a belief that "exposure" to an atmosphere of learning is in itself a thing that makes for culture, and that very few young people go to college without deriving from the experience a benefit that repays the time and money expended. Confronted with examples of individuals who attended college and were failures in life, they assert that these failed not because they went to college, but in spite of it. They went to college and fell, but if they had not gone to college they would have fallen harder.

The discussion is not ended. There may be practical results from it in course of time.

A QUIZ IN ARITHMETIC.—Twenty years or more ago the principal of a grammar school at Springfield, Massachusetts, came into possession of a set of examination papers in spelling and arithmetic regarding the outcome of a test of high school pupils in that city made in 1846. With a view toward comparing the scholarships of students of his own time with those of their predecessors, he gave the same examinations to Ninth grade pupils under his charge, and the experiment eventuated greatly to his satisfaction, for the moderns attained higher averages than had been credited to the ancients.

The questions propounded in the arithmetic quiz were not "catches," but "practical," and are here reproduced on the assumption that there are teachers who may be interested in the matter and may have a fancy to use them in the class room:

(Continued on Page 43)

The Three A's

By Sister Marie Paula, S.C., Ph.D.

IT would never do to admit that we say the alphabet backwards, yet it remains true that while much has been said or written about the three R's, R being one of the last letters of the alphabet, little or nothing is found about the three A's, although A is the very first letter of which the alphabet boasts. Suppose we try to make good this oversight.

Perhaps most teachers complain, with more or less reason, that their pupils fail to give the results which might reasonably be expected; or, to put it another way, that they—the teachers—teach much more than the pupils learn. There is doubtless some truth in this statement, truth for which the three A's may be largely responsible.

All of us have probably seen at some time in our lives an organ grinder who made use of a monkey to attract people by its antics. How quickly the animal took in the master's instructions, how readily its way of performing old tricks gave it a clue to the way of performing new ones, how cleverly it modified the master's actions so as to bring them within the scope of its own capabilities. Now surely one may expect from the normal child what the master gets from the monkey; but the monkey has actually been making use of the three A's, the three great factors in acquiring knowledge, absorption, apperception and assimilation. After all what is absorption if not the taking in of knowledge offered? What is apperception but the fusing of new knowledge and old? What is assimilation save making our very own the knowledge that we have gained? I remember hearing a teacher say that, if we really knew a thing, we could do what we wished with it, even as a skillful ball player throws his ball and never fails to catch it on the rebound. I wonder how much of our own knowledge we could use in this way, or how much could be so used by our pupils of the knowledge that we have given them.

There are various reasons why our pupils fail to absorb the information we give them, not the least important being found in the fact that only too often we content ourselves with simply offering them information rather than teaching them. Informational teachers always remind me of lamp-post signs. Just as these signs name streets and avenues but fail to tell one how to reach them, so do informational teachers tell their pupils the names of many things but do little or nothing to help these pupils reach the real knowledge of the things that have been named.

Another reason why our pupils are non-absorbent may be that they fail to understand our presentation of a given subject. Study and teaching may have made us so familiar with the subject that it seems to offer few difficulties and hence to require little explanation. Losing sight of the fact that our pupils lack the familiarity which we possess, we teach the matter rapidly and omit many explanatory details actually needed by the pupils for a proper understanding of the subject taught.

When all has been said, however, one is forced to admit that a very important factor in the pupils' non-absorbing process is their conscious or unconscious lack of attention. Inattention, whether con-

scious or unconscious, usually results from the fact that a pupil has little interest in the matter being taught, or greater interest in something else going on at the same time. The gaining and the holding of the pupils' interest becomes therefore a question of vital importance, a question that it behooves us teachers to answer satisfactorily if we would have our pupils really learn the things that we try to teach.

In order to obtain a clear conception of interest in the present connection, we must consider for a moment the other question of attention. This latter is defined first, as "an intensified form of consciousness," and secondly, as "the direction of the mind to any object which presents itself to it at the moment." Interest is the name given to the pleasurable or painful feelings evoked by an object or an idea and giving that object or idea the power of arousing and holding the attention. To interest a pupil, then, is to arouse the activity of his mind; and activity, whether physical or mental, is the delight of the normal child. If the pupil is not interested the doors of his mind, as it were, remain closed; but interest swiftly opens these doors to let knowledge enter in. Stories, games, dramatization, all these have for aim the arousing of the pupils' interest, the awakening of such pleasurable feelings as will lead these pupils to focus their attention on the matter being taught and gradually succeed in making the knowledge of this matter their own. Some writers hold, it is true, that while interest is necessary to produce involuntary attention, that is attention in which the will plays no part, voluntary attention may be produced by effort. One is inclined to think, however, that even in the case of voluntary attention, interest is the connecting link between the effort, the action of the will, and the object upon which the attention is focussed. Rather a good example of this office of interest as a connecting link is given in the textbook "Psychology in the School-room," written by T. F. G. Dexter, B.A., B.Sc., and A. H. Garlick, B.A. The book is published by Longmans, Green and Company. "A class is studying Gray's 'Elegy'. The teacher, during one lesson, can direct the children's attention to the general meaning of a part of the poem; during another he can direct attention to the correct reading of the same passage; on another occasion he can have the passage analysed and parsed. In the first case the interest centers round the meaning, in the second round the method of delivery, in the third round the technicalities of language." In each of the three cases, it is obviously interest which has linked the attention of the children to the object on which that attention was focussed. If it is true, as Compayre says, that "even in the attention of the mature man there is always something of the involuntary," how much more of the involuntary must there be in the attention of the child. Children are governed by feelings rather than by will; they let their attention rest on that which appeals to some emotion, whether it be pleasurable or otherwise. Even in older people this tendency prevails but they have acquired a strength of will not found in those of a more tender

age. In the educational world, the eyes and the ears are the doors through which most of our knowledge enters, and it is evident that the wider these doors are opened the greater is the amount of knowledge that finds entrance. Now just as the child will hasten to open wide the doors of his material dwelling to the playmates for whom he cares, so will he be eager to open the doors of his senses to the knowledge in which he takes an interest.

While it is obvious that sight and hearing play important parts in acquiring knowledge, the training of the other senses should not be neglected. Activity, as we have already said, is characteristic of the normal child; and to touch, taste or smell, requires conscious movement a species of activity peculiarly appealing to the young. Yet in this training of the senses the teacher can play but a subordinate part. She can provide material to attract the observation of her pupils; she can guide, in a measure even control this observation so as to turn its results into stimuli for further efforts; she can supply simple and graduated exercises in sense-training; but here her activity ceases, the pupils must do the rest. She brings knowledge to the doors of these pupils; she introduces it, as it were, and seeks for it a welcome; but it is the individual pupil who must acknowledge or disregard the introduction, who must accord or refuse the welcome. In a word, one may teach children but never learn for them; the learning process is all their own. The teacher pours the knowledge, the pupil must take it in. Some children seem to have about the same affinity for knowledge as a tin plate has for water; in others one finds the affinity of wool for liquids; still others absorb knowledge even as the sponge absorbs the water which one pours over it or into which it has been plunged. In final analysis, then, we find that the actual absorbing must be done by the pupils but that it rests with the teacher to furnish such stimuli as will make her pupils eager to absorb. So much for the first of the three A's; now let us come to the second.

Apperception is defined in various ways, but perhaps one of the most satisfactory definitions is the following: "Apperception is a combination of the action of an object on the mind and the reaction of the mind on the object." It calls for an external factor, the stimulus, and for two internal factors, attention and a stock of apperceiving ideas, that is bits of information previously received which interpret or explain the external factor. In other words, the pupil must be prepared for new knowledge, so that he may not only absorb it but also "dovetail" it into knowledge that he already possesses. This preparing of the pupils must be neither too meager nor too elaborate. The teacher should recall to the pupils' minds some old knowledge kindred to the new, marshalling the apperceiving ideas in such a way as to excite expectation and arouse interest; she should not, however, allow this introductory matter to take up the greater part of the time set aside for the actual teaching of the subject. It is her business to stir the minds of the pupils so that they may be active rather than passive; for it is only by self-exertion and personal activity that these pupils can strengthen and develop their mentality.

If, as some educators hold, the best proof that a pupil has really understood a lesson is his ability

to reproduce it in his own way and using his own words, the manner of testing the pupils' knowledge prevailing in some of our schools certainly leaves much to be desired. Questions passed so rapidly from one pupil to another that the slower, though often deeper thinkers are unable to frame an answer, scarcely tend to elicit answers that will show the actual knowledge of the pupils. In very large classes, it will of course be impossible to allow each pupil to reproduce the lesson; in smaller classes this might be feasible. In the larger classes some knowledge of the pupils' apperceptive powers might be gained by giving an occasional written test to the entire class or an oral test to some section of the class.

Apperception itself may be either false or incomplete. It is false when it calls up old knowledge, that is apperceiving ideas, not suited to explain or interpret the new; it is incomplete when it calls up only a part of the old knowledge, that is some of the apperceiving ideas, suited to explain or interpret the new. Time will remedy the defects found in incomplete apperception, but the teacher must be on guard against the apperception that is false. She must try to give her pupils ideas that are clear and vivid as well as correct, for the reaction of the mind depends in no slight degree upon the clarity and the vividness of the stimuli from without.

It is almost unnecessary to say that a habit of observing is one of the strongest factors in the development of apperception. If, like the pagan gods, we have eyes and see not, the present moment, as it recedes into the past, will carry little or nothing of apperceptive value. In a certain sense, indeed, apperception may be said to be present in all perception; for it is largely upon the experience of the past that we depend for recognition of the experience of the present. To be convinced of this we have only to reflect how greatly our past actually influences our present, how it puts a widely different meaning into all that we see or hear or do. For instance, how much more of beauty does a picturesque landscape hold for the eye of an artist than for an eye untrained; how much more of melody the work of some famous composer for the lover of music than for the admirer of jazz; how much more of dignity and honor the office of teacher for the one who loves her calling than for her who sees in it merely a way of making money that will enable her to follow her whims and fancies. To us religious teachers, apperception is helpful in a very special way; for the old knowledge, gained in our novitiate days, casts upon the labors and the problems of our present life the triple light of faith and hope and love.

It is evident that association is a valuable asset in this matter of apperceiving. In order that it may be of value to our pupils, however, they must have a fairly wide range of knowledge of the concrete objects found in ordinary life. This knowledge is developed in children, not only by training, but also by the natural curiosity which impels them to ask questions. While it is true that some of these questions are annoying and others not easy to answer, one should be wary of discouraging a curiosity that is lawful and laudable. Foolish questions of course do not require answering, yet even they should be kindly treated lest all questioning cease. The an-

(Continued on Page 27)

Direct Speech

By Sister Mary Louise Cuff, S.S.J., Ph.D.

THE most effective speech is that which conveys to One's listeners the thought that the speaker wishes them to receive. Direct speech is effective. An expression swathed in adjectives and festooned with exclamations is not worth the effort necessary for its discovery; and it certainly falls far short of bringing a message from the speaker to the hearer, or from the writer to the reader. We may be sure that some one else has said the same thing in a direct way. The actual power and force of the thought are weakened by the verbal wrappings which obscure the soul of the idea.

Exclamations only weaken the expression; adjectives, smoothen the meaning. The safe way is never to use adjectives unless they serve a purpose. For example, in the sentence, "I saw a stranger going down the street." This piece of news does not give us anything to think about. We can form no definite picture of the stranger; nor do we know how he is GOING. But, in the sentence, "I saw a ragged stranger straggling down the street," there is a picture thrown before our vision, and we at once have a mental photograph of the stranger's dress and the manner of his walk. Let us change the words to give a picture demanding our sympathy: "I saw a sickly-looking stranger limping down the street." Again, change the picture so as to leave with us the impression of fear: "I saw a hardened-looking stranger chasing down the street." The changes in the words are necessary to create ideas and leave impressions. These words have a meaning, and unless words have a meaning and a use, they should not be used. Let us take the word "GOD". Can any juggler of words add to its value by hitching on adjectives, or covering it with exclamations? Adjectives used with the word "GOD" should give us different pictures of the creator. For instance, "Our merciful God," "Our kind God," "Our patient God," "Our good God:" These give us hope. But, "Our just God," fills us with fear. So if the adjective has a use, use it; otherwise, leave it out, for it will only weaken the expression, and divert it from its true purpose.

Direct speech is dignified. Anthony said of Brutus: "This was a man." And nothing more was expected. In that brief sentence, Anthony pronounced a splendid eulogy. Fancy Shakespeare's making even the adroit politician to declaim: "This was an individual of the genus Homo, a species differentiated from the Primates by certain unequivocal characteristics, among which may be cited!" When the Master of languages walked on the earth he delivered His messages in a way that the most illiterate could comprehend. And today, a master of language will deliver his messages so that all can understand. Abraham Lincoln learned his power of language from reading the bible, as also did the "Poor Tinker" who gave us that matchless work, "The Pilgrim's Progress." In the time of our Lord, the common people followed him gladly because they understood the simple words of His utterance. They could understand not only the spirit of His evangel, but also the words

in which He gave it to them. The manner in which the Holy Gospels are expressed, is one of its charms.

The most "direct speech" we have read for some time is found in an issue of the NEW ENGLAND JOURNAL OF EDUCATION. The article was written by the able editor of that publication. Although not a Catholic, he lauds Catholic education, and the simplicity of the language he uses is so direct and concise that it could not be more effective.

"There is one Church which makes religion an essential in education, and that is the Catholic Church, in which the mothers teach their faith to the infants at the breast in their lullaby songs, and whose brotherhoods and priests, sisterhoods and nuns imprint their religion on souls as indelibly as the diamond marks the hardest glass. They ingrain their faith in human hearts when most plastic to the touch. Are they wrong, are they stupid, are they ignorant, that they found parish schools, convents, colleges, in which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong. If our Puritan fathers were wise, then we are foolish; Looking upon it as a mere speculative question, with their policy they will increase; with ours, we will decrease.

"We are no prophet, but it does seem to us that Catholics retaining their religious teaching, and we our heathen schools, will gaze upon cathedral crosses all over New England when our meeting houses will be turned into barns. Let them go on teaching their religion to the children, and let us go on educating our children in schools without a recognition of God and without the reading of the bible and they will plant corn and train grapevines on the unknown graves of the Plymouth Pilgrims and of the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own hopes or fears, but as inevitable from the fact that whatsoever a man soweth that shall he also reap."

This quoted article is written with freedom and naturalness, and surely with honesty and without fear. It is his honest opinion honestly spoken. When one writes with freedom and naturalness, it is astonishing how much word pruning can be done. Adjectives and adverbs are the words that need watching.

In speaking of a "violent" storm, or a "tremendous" peal of thunder which "exceedingly" frightened you, if you will omit the "violent," and the "tremendous," and the "exceedingly," you will be surprised at the effectiveness of your speech when the main columns are left without scaffolding.

Sentences introduced by phrases would be more forceful without the introduction, for example: "There is nothing which pleases me more than to see you look happy." Better to say, "Nothing pleases me more than to see you look happy." "There are many persons who deny seeing him." Better, "Many persons deny seeing him," or "Many deny seeing him." Too, we should learn to avoid

using relative pronouns and relative clauses. Instead of, "Frank Adams who is the leader of the baseball team is sick," say or write "Frank Adams, the leader of the baseball team, is sick." Practice reducing extended phrases to adverbs. For example, "At the particular time you speak of, I remember he was there." Better, "He was there then." Or, "He was there at the time."

A writer should make a habit of studying concise writings. But writers should be trained to thinking, and taught to do pruning in their boyhood days. Down in the grades is the place to begin, then by the time the child is doing high school work, he ought to be able to speak his thoughts in simple, but forceful language. He ought to be able to express his thoughts in concise writing. Lincoln's Gettysburg Oration should be memorized in the eighth grade, and its splendid couching of words will demonstrate what is meant by DIRECT SPEECH. For the advanced student "Bacon's Essays" is a splendid study.

The failure of high school teachers of English to make writers out of their students is due to the fact that these students do not want to THINK. In the grades they were not taught to concentrate, and at this stage they do not see why they should concentrate. It is almost impossible to get them to write a faultless composition of one page. They cannot understand that the effort is worth toil and time. Their training did not begin at the right stage. The grade teachers said, "They will learn to write in high school," and the high school teachers, "they should have learned that in the grades." And the pupils are the losers, but the teachers, responsible. And so they slip out into college where the college professors must agonize to induce these butterfly students to think! Do they succeed? Rarely.

Anything worth possessing requires toil and time. We must have time to think if the expression of the thought is to be of any value. The thinking process cannot be born and developed in one day, or one year. Comprehensive truths on any subject cannot be grasped till one has mastered the preliminary truths of which they are made up. Hence the necessity of teaching children in the early years to concentrate. The power of thinking should increase with the growing mind. Most of our knowledge is gained by assembling ideas previously known, hence, composite.

In this day and age of the world where everything is on the mad rush, it behooves us to be brief, but it is necessary to cultivate a briefness that is clear, direct, so that there may be no misunderstanding of the thought to be conveyed. A man living ten miles from the railroad station, received a telegram from his wife who was visiting in a distant city, which read: "Will arrive at nine-ten tomorrow." This was brief, but the six words could have been given in three: "nine-ten tomorrow." The six did not give the gentleman in question any more information. Was it nine-ten in the morning, or nine-ten at night? Over what road was she coming? She could have given the information in a clear and direct way with just as few words: "Chesapeake nine-ten A. M. tomorrow." Children in the grades should be taught how to write telegrams. There is a certain rate for the first ten words: Words beyond this original rate, cost but two cents each. Children should be

taught to word their messages briefly, but yet use a sufficient number to convey the information fully and clearly. If the message is of such length that it cannot be expressed in ten words, then use more. The advantage of the few added words is worth more than the price paid or the trouble in writing them. If grade teachers could realize how the recipients of telegrams puzzle over some messages in dumb amazement, they would install a "play" telegraph office in the class room until the children would be able to write messages in simple and direct form. Messages should be couched in as few words as possible. Even though ten words can be sent for the same price as two, use only two if they will give all the information necessary. The long messages requiring more than ten words for their definite understanding should have as many additional as clearness demands. Brevity when it becomes confusing is a vice, rather than a virtue. The children should be taught to express their thoughts briefly, but not at the cost of clearness and force.

In direct speech care and skill should be used in the choice and rejection of words. Teachers should aim to have the children concentrate thought until they are capable of creating sentences that can carry thought compactly, and at the same time show the effectiveness and the worthiness of the thought.

The progress of the pupil's writing should show a step forward. This is advance with a purpose. While each sentence is a step onward, the reader or hearer is interested. He desires to be carried to the end of the journey, but he objects to be brought back a few blocks or a mile, and then be obliged to traverse the same ground. Interest is lost; a STOP is desired.

Experienced writers assure us that the beginning is the most difficult part of the theme. The difficulty can be handled easily if the pupils are instructed to avoid it, and the way to avoid is to forget about introductions and begin straight, using direct speech. In the first grade of the primary department the child should be taught to begin his little story in the first sentence, and in the second sentence he should "go ahead" and tell something else about the SAME thing, in his third sentence, give us a surprise. If we would have good writers and speakers in the high school or the college, the training must begin in the first school years. It requires time and labor and concentration increasing with the years. Teach the children to watch the STRAIGHT LINE, and think of the TIME ORDER.... What next? What next? (Don't go back.... Look straight ahead.) Let the STRAIGHT LINE be your guide in speaking and writing. It will not fail to bring you to a happy conclusion. The straightness counts for more at the close than anywhere else. In the reading of a book; or an essay, one may not be particularly interested till towards the close when a straight thrust at the end will save the reputation of the author. Students who have been taught to follow the STRAIGHT LINE are sure of success. It is not likely that they will wander away from any one topic, neither will they conclude with a weak ending.

The following anecdote told of General Grant will illustrate DIRECTNESS of speech; the STRAIGHT LINE idea; and the SURPRISING close.

(Continued on Page 28)

Our Sisters and Longer Life

By James J. Walsh, M.D., Ph.D.

Editor's Note: Catholic educational welfare is the broad subject with which the Catholic School Journal is concerned, and all that contributes to the conservation and advancement of this object is within its province. In the series of articles by James J. Walsh, M.D., Ph.D., of which the first installment is presented herewith, Dr. Walsh considers a subject of fundamental relevancy to the prosperity of Catholic education, which, as he observes, is largely dependent upon the health and longevity of members of the Sisterhoods devoted to teaching. Dr. Walsh is eminent as a physician and also as a writer. Everything from his pen is welcomed by the intelligent and discriminating reading public throughout the United States. The Journal felicitates itself on the opportunity to publish serially in these columns, in advance of its appearance in any other form, this latest important work of a gifted and popular leader of contemporary thought.

I.

INTRODUCTION

I HAVE been discussing in other periodical contributions during the past year the question of "Priests and Long Life," that is I have been collating and presenting some of the data for the solution of the interesting problem as to whether priests are living as long as the average expectancy of life at the present time would seem to promise. Almost inevitably the cognate question as to whether Sisters are living their lives out or not came up for consideration. We have in this country about three times as many Sisters as there are priests and we need Sisters very much for school and hospital work, and while there are a great many vocations there is pressing demand for more. If the vocations cannot be increased, perhaps we could increase the length of life and thus add to the years of service of those who are at work. Every year added to a priest's life would mean an additional 25,000 years of service for the Lord as a rule, but every year added to a Sister's life would mean three times as many years of service, for there are more than three times as many Sisters, and this would very soon mount up into hundreds of thousands of years of good work for the Lord. Manifestly the subject is well worthy of consideration and worth giving the gravest attention to, even though it requires a good deal of labor and effort to get the facts with regard to it.

There has been a very prevalent impression that Sisters do not live their lives out, that is that they die as a rule a little younger than the average of humanity. This impression I think has come from people wandering through the little grave yards of the Sisters and noting that numbers of them have been carried off in their younger years. As a result, people have come to feel that between hard work and the confined life and then perhaps the rather meagre diet, something like that is to be expected. They have come to the conclusion that one of the sacrifices that Sisters have to make is that of some years' expectancy of life in return for the privilege of doing the work of the Lord. I am not sure whether even Sisters themselves have not had some such impression as that. I know that I shared it years ago when I had much less acquaintance with Sisters than I have at the present time.

Sometimes people who go through grave yards have some pre-conceived notion that they want to confirm and they are likely to take note of whatever confirms it and to neglect to see or at least to notice a good many other bits of evidence that speak against their notion. I have an idea that a great many people who were inclined to pity Sisters be-

cause they did not live longer or indeed died quite untimely were not aware of the fact or had failed to notice properly that inside the convents they would find a great many Sisters who were happy and hearty not only in their sixties but often in their seventies and not rarely in their eighties and occasionally in their nineties. Some of my dearest friends among the Sisters are well above seventy-five and a few of them are in their eighties. There was a dear good Mother of the Sacred Heart who seemed to grow down half an inch every year until she looked almost a vanishing quantity, who did more to encourage me in whatever work I have been able to do than anyone else. She was well past eighty when her comments on my lectures represented some of the most helpful critiques that I had.

I know as a physician however, that there is only one way to know anything about the average length of life of human beings and that is to make a set of statistics, being reasonably careful that certain statistical fallacies do not creep into them. I have succeeded in getting some very valuable statistics on the subject together, and while these are not final in their significance and further study will be needed to be sure of the real meaning of the results and averages, they are sufficiently ultimate to be used for discussion with the idea of bringing out what might be done in order to enable the Sisters to live longer than they do at the present time.

In the meantime I may say, by the way of introduction, that the statistics which will be presented in a succeeding chapter seem to make it very clear that Sisters live longer than priests on the average, and that it is very probable that Sisters are living well up to their expectancy in life considering all the conditions. Indeed there is more than a hint that Sisters suffer less from tuberculosis and from cancer, as well as from certain other degenerative diseases, notably Bright's disease though probably not heart disease, than do the general run of women in our population. Much further study would be needed in order to be sure of this, but there is enough of evidence to make us feel that this is probably the conclusion that will be ultimately reached in this matter.

It is very probable however that not a little could be done to add to the length of life of Sisters by having them follow a little more carefully some of the rules of hygiene and sanitation that have come to occupy so prominent a place in life in comparatively recent years. During the twentieth century a great advance in preventive medicine has taken place, and this has been valuable not only for the improvement of community health but also for the amelioration of individual health and for the prolongation of life. Most of what is known is already well applied in communities, but there remain certain more recent developments to which probably special attention should be paid by superiors and by the members of the communities themselves.

In discussing the question of prolonging life for priests, I briefly summarized some of the considerations that underlie the question of better health and longer life in our day, and a short repetition of that

seems worth while here in order to afford the background for the discussion of the possibility of increase in the length of life.

Almost needless to say the average length of life has increased very much during the past two generations. Even when I first went to school, a generation ago, it was the custom to say that the length of a generation was about thirty-three years. I have an idea that the average length of life was really greater than that at that time, but the figure still lingered because there was an impression that the Lord's thirty-three years were meant to be an exemplar for humanity. Such mystic ideas constantly assert themselves. That was set down as the average length of the life of human beings in civilized countries at that period. At the present time the average length of life is more than twenty years longer than that, and is said to be over fifty-six years, with the prospect of being still longer during the course of the next generation, until probably the average age at death of men and women will be over sixty by 1950. Health, as the sanitarians say, is a purchasable commodity, and anyone who wants to spend the money and the energy and the time to learn something about it can live much longer and in much better health than before.

It is easy to understand how this has come about. A great many of the diseases that used to carry off mankind at the younger years, have been found to be preventable, and disease prevention has come to occupy a very large place in the history of mankind, with the result of saving many lives. Most of the contagious diseases have been eliminated or at least limited to a very great extent. The great folk-epidemics, which used to carry off so many human beings at regular intervals of about a generation apart, and sometimes spread with such virulence that even as high as fifty per cent in some communities perished from them, are nearly all things of the past. Asiatic cholera used to come even to this country every ten years or so during the early nineteenth century, and yellow fever raged every few years and invaded cities as far north as Philadelphia and even Boston. Typhus fever, or jail or famine fever or ship fever as it was variously called because of the crowded quarters in which it spread most luxuriantly, used to carry off great many people every few years. Half the people who came over with my grandmother on the sailing vessel which brought her to America died of typhus fever, and there are large graveyards filled with the victims of it among the Irish immigrants in both Montreal and Quebec.

Typhoid fever used to be so common in our American cities that it was expected as a matter of course to be epidemic practically every fall and sometimes also in the spring. It carried off particularly the young strong healthy adults between twenty and forty. We have now come to feel that whenever anyone dies of typhoid fever somebody ought to be hanged, because someone has been criminally negligent enough to permit the excreta of a patient suffering from typhoid fever to get into the food or drink as of a healthy individual. Typhoid fever in every war until the last Great War carried off more soldiers than the bullets of the enemy. Now it is practically a thing of the past. This is true of many other contagious diseases, and those which have not been definitely conquered are very much reduced in virulence. The death rate from diphtheria and scarlet fever in our day is very much decreased in comparison with what it was a generation ago. Smallpox, which used to be extremely fatal, is almost a negligible factor in mortality and morbidity, and would actually be so if vaccination were submitted to faithfully. Only influenza remains as a pandemic that spreads around the world and carries off its millions of people now, and we hope to rob that of its mystery and its dread. No wonder that men are living longer and that the average length of life has been increased.

Nearly one in five of the children used to die under the age of one year. Almost another one in five used to die before the age of five years. Now it is scarcely more than one in twenty who die as infants, and less than that who die as children under five. This is indeed the greater part of the saving of human life that has come. The tuberculosis death rate however has been cut in two or very nearly, and we are calmly but confidently looking to a time not distant when tuberculosis will be a comparatively

minor factor in the death rate. It used to be, to adopt DeFoe's picturesque phrase, the "captain of the men of death," the greatest scourge of the earth. Pneumonia has replaced it in that regard, and physicians are persuaded that tuberculosis takes only the quitters," that is those who will not do what they are told and have not the courage to face their disease and fight it out. Of course there are exceptions to this rule, but they are much fewer than most people would think. When I add that the deficiency diseases, that is scurvy and rickets and such rarer diseases, though they were much commoner than we thought them, as pellagra and then certain of the parasitic diseases not due to microbes, are being brought under control it is easy to realize that mankind is ever so much more healthy and that everyone ought to live his life out to its expectancy unless there is some serious handicap inherited or acquired.

Priests are living to the age of a little more than fifty-nine years on the average at the present time. This is probably a good deal longer than they used to live a generation ago, but the question is whether it is all that should be expected. The insurance companies say that if a man is insurable at the age of twenty-five he ought to live for more than forty years. At twenty-five he has emerged from the dangers of the infantile and child period, and of early adolescence which sometimes prove rather serious, and he has such a good start in life that he has a high expectancy. Priests are ordained ordinarily about the age of twenty-five, and most of them are good insurance risks at that time their average age at death ought to be at least sixty-five. If they are dying at fifty-nine on the average, we are losing six precious years of the ministry that they might have accomplished, and as we have nearly twenty-five thousand priests the sum total of loss would be some 150,000 years of service to the Lord which the Church ought to have the benefit of, and quite needless to say this additional service would be very precious. It is easy to understand then that the question thus raised is extremely important. If there are not vocations enough, though providentially there are a great many, something can be done to make up for that by lengthening the lives in good health of the priests who are already in the ministry.

The experience of the physicians during the past twenty-five years shows that the lengthening of the lives of professional men is not an unattainable ideal, nor a Utopian dream, but a very practical reality. At the end of the nineteenth century, that is the year 1900, there were about a thousand deaths of physicians in this country during the twelve months, and their average age at death was about 59. This was the same that we have found for the priests during the first twenty-five years of the twentieth century. In 1925 however nearly 2000 doctors died,—we have nearly 200,000 doctors in the country,—but their average age at death was over sixty-two. The physicians, as the result of taking advantage of their knowledge of sanitation and hygiene, have during the past twenty-five years succeeded in lengthening the average of life among them by three years. If priests could accomplish that much it would be a consummation devoutly to be wished, and it would seem that there is no reason why they should not. Sanitary science and hygiene are not esoteric disciplines or secret rituals kept only for the benefit of physicians themselves, but now we have so many books on health, and many of them very sensible and simple, that it would be comparatively easy for clergymen to secure all the information with regard to health and the prevention of disease that physicians are using so successfully.

The question comes up as an inevitable parallel problem whether the Sisters in this country are living out their lives to the fullest extent, or at least to an extent compatible with the conditions under which they live and the work that they have to do. There are many fewer statistics with regard to such a question relating to women than there are for men, though we saw in the articles with regard to longevity for priests that whatever statistics were available for them were rather old and not particularly dependable. Ever so much less is known about the expectancy of life among women, because so many fewer of them are insured than of men, and it is to the insurance companies that we naturally turn for information on this subject. They practically have to bet with people as to how long they may be expected to live, and

they must arrange their bets in such a way that they will not lose but constantly make enough not only to pay for policies and to pay for the running of the company and accumulate some surplus so as to add to the guarantee of payment of policies in the future to their policy holders as these mature.

In general it may be said that women live distinctly longer than men. In most countries nature, in order to keep the balance between the number of men and women alive nearly equal, has provided that nearly 105 males are born to every 100 females. By the age of twenty however the males and females are nearly equal in number and at forty the females are in excess. That continues to be the case all through after life. In England in adult life there are only some ninety males for every hundred females. Of course in pioneer countries into which men are tempted to wander because of their hopes of bettering themselves and above all of getting rich quickly, there are many more men than women, but this only further complicates the situation so far as equality of sexes is concerned in the conservative countries. Women as a rule live to a distinctly longer age than men. They are not so subject to the accidents of life, and they are not so often exposed to disease, and are not so likely to indulge in abuses of one kind or another as are the men. As the result of all this, it is said that of 100 octogenarians alive at least seventy are women, while of centenarians there are about twice as many women as men.

NOTE: These figures are not mere guesses nor taken at random. The total population of the earth is now about 1,600,000,000, and altogether one billion of the inhabitants of the earth have come under some sort of census. For these we know the proportions of the sexes as they are to be found in the population. From this we are able to conclude that in Europe, which has a population of some 500,000,000, there is an excess of about 8,000,000 women over men. On the American hemisphere, however, the opposite is the case, for among 170,000,000 population, there is an excess of 4,000,000 men. In Asia, among the 400,000,000 population for which some sort of figures are available, there are nearly 10,000,000 more men than women. This is due to the fact that in the far eastern countries it is the custom to expose female infants whenever more than two or three are in the family, while male infants are very welcome and are very carefully preserved. England is the country, as Munro Fox declared in the article on "Foretelling Sex" in the Forum for December, 1926, in which it is hardest of all for girls to get married, for there is the greatest excess of women over men, while China is the extreme opposite.

These statistics as given by Mr. Fox are however only approximations to the actual figures which he has generalized for the world. When we come to look up the specific statistics of the comparative number of the sexes alive, for the various countries, these prove to be somewhat different, but they are worth citing because they give a view of conditions as regards long life for men and women in various countries. We are interested particularly in the English speaking countries. The Registrar General's Statistical Review of England and Wales for 1924 gives the following figures for the proportionate number of the sexes alive in what may be called old age, that is at the various five year periods after sixty-five:

| Males per 100 Females | |
|-----------------------|------|
| Age 65 and over | 75.6 |
| Age 70 and over | 70.0 |
| Age 75 and over | 63.1 |
| Age 80 and over | 56.8 |
| Age 85 and over | 49.3 |

The United States, as we have said previously in this article, has in the earlier years a distinct preponderance of males over females because immigration has brought to us a great many more young men than young women. It is rather surprising to find then how much the number of women surpasses that of men in the later years of life, and yet in another sense it is not surprising, since the women are not subjected to so many dangers in their occupations; they stay at home much more than the men, and the most dangerous place in the world now, ever so much more dangerous than riding on a railroad train or steamboat, is walking on the streets of a large city, except of course riding in an automobile. Besides, women do not catch contagious disease so often, and they are not subjected to dangers from alcoholism and the like to such

a degree. Alcohol itself does not cause degeneration of tissues to any serious extent, but it adds greatly to the moral hazard. Under its influence men are more reckless in the midst of danger, they run into more accidents, they expose themselves to cold unwarrantably. There are other moral exposures which are likely to be serious in their results. Nearly ten times as many men die of paresis, that is of general paralysis of the insane, as do women, and tabes and other luetic and paralytic affections are much more common among the males.

The result of all these factors for the increased mortality of men is that in spite of the earlier preponderance of males, there is a distinct preponderance of females in the later years. This is not nearly so much in the United States however as it is in England and Wales. In the United States according to the 1920 census (Vol. II), there were 128,020 persons alive at the age of eighty. * Of these 69,826 or 54% were women. Between the ages of eighty and eighty-five, there were but 42,779 persons alive, that is not quite one-third as many as at the age of eighty, showing how rapid the mortality is at this time. Of these 21,687 or 53.8% were women. Of persons aged one hundred years and over, there were 4,267, one-tenth the number at eighty-five, of which 2,706 or 63.4% were women. Men who live to the age of eighty hang on to life a little better than women up to the age of eighty-five, but after that time the women maintain their hold on life much better than the men, so that ten per cent more of them are alive among the centenarians than among the octogenarians.

All these statistics may seem to have little direct relation to the main theme, but they serve to illustrate nature's provision for the maintenance of reasonably definite equality between the sexes notwithstanding the many dangers to which men are subjected. They emphasize the fact moreover that in spite of the persuasions that women are of more delicate constitution than men, and supposed to be less capable of standing the wear and tear of life, they have a store of vitality which enables them to live their lives out at least as well if not better than the men. As a matter of statistics it would seem to be clear that the vital force in women is more capable of sustaining life in the advanced stages than is that of the men, for after all after the age of seventy-five there is very little difference in exposure to danger of men and women, since both the sexes are likely to live rather secluded lives after this age. The number of women alive increases in proportion to the number of men alive for as long as they live after this age. Of course this is accounted for mainly by the fact that the men in their earlier years have been exposed to injury and disease which have left definite sequelae or consequences after them which bring about demise sooner in them than in women.

* I have been greatly helped in the securing of these statistics by Dr. Louis I. Dublin, the statistician of the Metropolitan Life Insurance Company, who gave me corresponding help with regard to the statistics for priests, though I did not give him credit for it because I did not in any way want to make the company or its statistical department responsible for the conclusions that I was drawing.

Catholic College Week, May 15 to 21, 1927

The third week of May, 1927, has been designated Catholic College Week. At no time during the past fifty years has there been greater interest in our Catholic colleges and universities than there is at present. Even the most apathetic Catholics have expressed concern over the difficult problems that confront those responsible for the administration of our institutions of higher learning. It is evident to all that Catholic colleges and universities must receive greater financial support, either in the form of increased patronage or larger endowments, if they are to fulfill their sublime mission. The purpose of Catholic College Week is to sustain this aroused interest with the high hope that it will promote effective action. Greater attendance at Catholic colleges and a larger financial support for the proper conduct of their work are the two main objectives of the plan.

There are many ways in which Catholic College Week may be observed. Sermons on the value of a Catholic college education may be preached at all Masses on Sunday, May 15, 1927. All Catholic colleges, academies and high schools should hold appropriate exercises during the week. Talks by students or the reading of essays on the value of a college education could be special features of these gatherings. Topics for such essays can be found in the booklet, "Why a Catholic College Education?" obtainable from National Catholic Welfare Conference, Dept. of Education. This will furnish some very fine material for use in preparing addresses or writing essays. Public meetings might also be held during the week, at which addresses could be given by representatives from the faculties of local Catholic colleges. The graduates of Catholic colleges might also be asked to serve in this capacity.

Social Life in Republican Rome

By Sister Mary Baptist, O.S.F.

Editor's Note: Historians in ancient times as a rule paid little attention to subjects illustrating the social and domestic life of the people, confining their attention for the most part to public affairs. For this reason what is known of ancient history relates almost entirely to wars and dynasties. Information as to how the people lived in classic Rome must be deduced from fragmentary allusions gathered from such sources as the familiar letters of Cicero to his friends. Readers of the Catholic School Journal will be interested in the result of researches which have been made by a member of a Catholic teaching order and incorporated in a series of papers, the first of which is presented herewith.

IN treating of the social life of the people of Rome, a short description of the location of the Eternal City, with its advantages and disadvantages, will not be out of place. Let us approach from the river side, for thus we can reach the city at a place where we can see almost at a glance every important feature of the site.

Landing near to the foot of the Aventine, where formerly the dockyard of Rome was situated, on a spot rendered famous by the landing of Cato with the spoils of Cyprus, we can see to the right the Aventine rising about one hundred and thirty feet above the river; near by is the Palatine, and about two hundred yards from the river is the Capitol.

"Hinc ad Tarpeiam sedem et Capitolia ducit
Aurea nunc, olim silvestribus dumis."—Virgil.

The Quirinal, Esquiline, and Caelian Hills did not figure largely in the social life of early Rome. Between these hills and the river was centered the great life of Rome, social as well as political, and here also all the ancient associations both mythical and historical were fixed. Martial has rendered the magnificent view from the Janiculum immortal in these lines:

"Hinc septem dominos videre montes
Et totam licet aestimare Romam.
Albanos quoque Tusculanosque colles,
Et Quodcumque iacet sub urbe frigus."

The site of Rome was admirable as a military base both for defense and for carrying on war; there was no site equally good anywhere else along the river. Even the extraordinary genius of Hannibal was not able to capture Rome, and no foe ever approached from the sea until 455 A. D.

But despite these natural advantages, the site was not an ideal one for a great city. On a river of rapid current, it was too far from the sea ever to become a great center of commerce or industry, and never in the history of Rome did she rank high in either of these pursuits. There were no sources of wealth in the vicinity, and there was constant danger of floods from the overflow of the Tiber.

"Vidimus flavum Tiberim retortis
litore Etrusco violentis undis
ire dieictum monumenta regis
templaque Vestae."—Horace, Ode 1-2.

And lastly, the site has never been a healthful one. Pestilences were common in the early times, and religious festivals were instituted as a result of these ravages of sickness. Armies from the North have perished before the walls of Rome, leaving her victorious. Even the Romans themselves thought of changing their capital, if we may believe Horace, who in his 16th ode suggests the idea of the Romans leaving Italy to seek a better location on the islands of the ocean. Cicero, however, in "de Republica," speaks of Rome as the "nativa praesidia",

and Livy expresses his views thus: "regionum Italiae medium, ad incrementum urbis natum unice locum."

In course of time a large population gathered within the walls of Rome, and in the later republican period it consisted of the wealthy citizens who loved social life free from manual toil, of a lower class of free men, and an ever increasing number of slaves. A visit to the Forum, crowded with busy bustling human beings, intent on politics, money-making, visiting the record offices, or lounging about in friendly conversation, will supply an insight into one phase of social life. Virgil was probably thinking of the noise and crowding of the Forum when he wrote: "nec ferrea iura, insanumque forum aut populi tabularia videt." It was in the Forum also, where Horace met the immortal "Bore" whom he escaped only by the action of the "ferrea iura" which seized him and carried him off to court.

Leaving the Forum for the present, we turn toward the Capitol, passing the gate of Janus, around which are gathered all the public offices, while the temple of Vesta, and the other religious buildings are at the opposite end of the Forum. On the Capitoline Hill was the religious center of the state, the temple of Jupiter Optimus Maximus, with his companions Juno and Minerva. Every Roman, no matter what his opinion of the deities, believed that this Jupiter watched over the welfare of Rome. Here on the first day of their office the higher magistrates offered sacrifice in fulfillment of the vows of their predecessors, and made the same vows themselves. The consul when leaving the city for foreign war, made a sacrifice here a last duty, and here he brought his spoils. The triumphal processions came along the Via Sacra to this place, the conquering general attired and painted like the image of Jupiter in the temple, and upon the knee of the statue of the god he placed his laurel wreath, giving to the deity what he himself had been pleased to bestow. A statue of Jupiter looked from the Capitol over the Forum, and Cicero declared that the conspiracy of Cataline was detected the very day that the statue had been placed there. "Ille, ille, Jupiter, restitit; ille Capitolium; ille haec templa; ille cunctam urbem; ille nos omnes salvos esse voluit."

From the Capitol we can see all the places of interest of the later republic; below is the Forum Boarium, connected with the Forum by the Valebrum, and the vicus Tuscus; more to the right the Campus Martius. This famous training and exercise ground of the Roman armies is now being used as building sites. The Circus Flaminius has been there more than a century, and the new theater of Pompey, the first permanent theater in Rome, rises beyond it toward the Vatican hill, where at present stands St. Peter's, the chief attraction in modern Rome.

Let us begin our study of Society at the bottom, that is, with the lower strata of free population. Most of these were living in the hollows, and outside the city walls, the latter statement being attested by a clause in one of Caesar's laws requiring every resident within a mile of the city to care for

the roads along his premises. This class, a mass of about 320,000, will occupy our attention, and we shall try to see the social problems connected with them in the days of the later republic.

Of the industrial population we have very little certain knowledge, for the writers belonged to the upper classes, and were not interested in the "plebs" except possibly in the dangers which they might bring to the state, or at the time of an election. At other times they regarded them somewhat as animals, which must be fed in order to keep them from becoming a menace to society. Even the philosophers have left these poor people out of account, though philosophy included all mankind. Cicero might say or write that all men were born for the sake of men, and ought to help each other, or "Nature has inclined us to love men, for this is the foundation of all law," but in social contact Cicero speaks of the masses with contempt or even disdain. The little literature tells us about these poor people is the part they took in riots and revolutions.

Regarding the homes of the poor, it was of course impossible for each man to have a house for himself; only the rich had private dwellings. The masses lived in "insulae" or lodging houses. These insulae were often several stories high, as Cicero suggests in (Lex Agr. 11—36-96) "In montibus positam, et convallibus coenaculis sublatum atque suspensam."

The ground floor of the insulae was occupied with shops, and the upper floors by single rooms looking out on an inner court. These rooms were called *coenacula* or dining rooms. The common *insula* was overcrowded, and the inhabitants used their rooms for eating and drinking, spending most of the time prowling about, idling, or engaged in some occupation lawful or otherwise. The idea of home life under such conditions was out of the question. That simple, sacred family life which once had been the basis of Roman society, was certainly banned from the insulae. When the great orator writes: "What is more strictly protected by all religious feelings than the home of each individual citizen," he thinks only of the individual of his own circle, not the "individual" of the masses. The insulae were built and maintained by men of capital. Cicero in one of his letters to Atticus mentions having invested money in this way.

The food and drink of these poor people were of the simplest kind, and only their large number brought about the difficulties connected with the providing of these necessities. They were almost entirely vegetarians; the only animal eaten being the pig. Grain, vegetables and fruit formed the food, both in city and country. Caesar speaks only of *frumentum* when referring to the food supplies of his legions, and Virgil, in the *Moretum*, paints a charming picture of the food supply of a small farmer, and the manner of preparing it. Home ground grain, mixed with water and baked in the embers, some cheese, various herbs and vegetables from his garden make up his meals. While this tells us nothing about life in an insula it may serve to show the ordinary food of the Italian of the day.

The grain, which furnished the staple food of the masses, was wheat of good quality. It is estimated that about a million and a half pounds of grain would be the daily allowance for the people in the time of Cicero, so one can easily see the difficulty of providing food for the masses, especially with the means of transportation then in use. The duty of supplying a sufficient quantity of grain fell to the lot of the plebeian aedile. He procured the grain from the provinces at as low a rate as possible, and it was sold to the people cheaply, some aediles even furnishing it to the masses free of cost in order to gain their favor for their own private interests.

The *Plebs Urbana* had become a serious though awkward factor in the calculations of a statesman. If they were in a state of starvation, they would be very dangerous, and unprincipled persons could, by feeding them, sway them as they wished.

The drink of the Romans was water mixed with wine when it could be had. We read of no other intoxicating drink. Two festivals called "Vinalia" were celebrated in honor of wine. They were under the protection of Jupiter, and the Flamen Diales offered him the first fruits of the vintage. (Fowler's Roman Festivals.)

Wine was cheap and there was no charge for water; during the late republican period all the people were well supplied with this necessity. There were many springs in

the vicinity of Rome; added to these they had wells and the Tiber. "Locum fontibus abundantem," writes the great orator in the praise of Rome. The local supply was supplemented by water brought from the neighboring hills by aqueducts.

How did the Roman of the masses earn his living? This question is not easily answered, since literature is silent on this subject. Perhaps the masses engaged in small industries, shops, and trades of various kinds, such as were necessary to provide the articles needed for clothing and other wants. All such occupations were looked upon with contempt by the wealthy, who had all their needs supplied in their homes by slaves. "All gains made by hired laborers are dishonorable, for what we buy of them is their labor, not their artistic skill." "De Officio." And Livy in XXII, 1. 25, ad finem, writes describing the origin of Varro, the consul. "He sprang from an origin not merely humble, but sordid; his father was a butcher who sold his own meat, and employed his son in this slavish business." These being the sentiments of the writers, we are not surprised at finding so little about the occupations of the masses in the literature of the time.

Nevertheless trade was a regular occupation, and we find weavers, bakers, tailors, fullers, and other similar occupations. These trades formed clubs, or unions, which in Cicero's time were used for political purposes. Though composed of the masses, they were called *collegia sodaliticia*, and made their money by means of their votes in the election of magistrates. We may reasonably assume that not all useful work for the state or individuals was done by slaves, and that there was much done by the paid laborer. Neither do we read of any complaints raised by labor against slave labor, and we may safely conclude that the masses could find some occupation when they so desired.

No protection by law in favor of the masses is in evidence, and if murder, robbery, and other crimes were not common in the slums of Rome, no credit was due to the laws.

The social class next above the masses was a body of men very much like the middle classes of modern society. They were engaged in banking, money-lending, state contracts, and other business of similar character. The general name for this class was *Equites*, though many of them never served in the cavalry, nor even rode a horse. The name originated when the people were divided on a money basis for military service. These were the men who were the money-makers of Rome. They were not always engaged in private enterprise, but acted as agents for senators in the investment of their money, for the latter were not allowed to engage in any business that would take them from Rome.

The Knights made money in various ways. Atticus, as is known from his biography written by his friend Nepos, and also from his letters to Cicero, loaned money to Athens and several other places, receiving large returns in some instances, and none in others. He also published books, employing for this purpose slaves who were skilled copyists, and since every educated Roman had a library, and prided himself on having the newest books, he could realize large profit by this work. Atticus also had money invested in gladiators, and these, as well as his literary slaves, he could let out at a profit. He also owned houses in Rome, and as he attended personally and untiringly to his own business, as well as to that of his friend, Cicero, he became very wealthy. In him we see the best type of the Roman business man; not the millionaire living in luxury, but the man busy for himself or his friends, who knew how to make a fortune without anxiety to himself, or discomfort to others.

On the north side of the Forum were located the "tabernae argentarii", or bankers. As the name suggests the argentarii were only money changers, whose services were needed when the state expanded, and foreign money was brought in. No doubt money changing was a profitable business, for the bankers charged interest—"Foenus"—in their transactions. The profession was a respectable one, for honesty and accuracy were indispensable for success. The argentarius seems to have been able to do almost all that a modern banker can do for a customer. He took deposits, for the use of the depositor, or on interest, and would make payments for him on receipt of a written order, answering to our check, and called a "perscriptio". He could arrange for the procuring of funds for a long jour-

ney, by letters of credit, or bills of exchange on a bank at the town pointed out, and thus save the traveler the difficulty of carrying coin with him. When Cicero sent his son to the University at Athens, he asked Atticus whether he could send him money by "permutatio", and received an affirmative answer.

Another important part of the banking business was finding money for those who wished to borrow. Any one who had securities could obtain money from the argentiarius, and these borrowers were frequently caught in the nets of the banker. The bankers and tax-farmers eventually wrought much evil in Rome. The latter robbed the poor provincials without pity, and these people had hardly any means of protecting themselves. The result was that practically every governor of a province enriched himself and his friends by robbing the people of the province. Economic measures react on the mental and moral condition of a state. When the desire for money becomes so great as it was in Rome, moral perception becomes warped and the sense of justice disappears. Thus we see in one of the poems of Catullus sharp and bitter attacks on a provincial governor whom he had accompanied to Bythnia in hopes of enriching himself through the influence of the governor, but found to his disappointment that the latter was too just to permit him to rob in his province.

These evils continued to exist until the time of Augustus, who was a social reformer, and under his rule the Forum became more sane, and Italy once more the home of happy, useful life.

And now, lastly, we shall see that the highest ranks of Roman society were filled by men of senatorial rank. All these men and their families were considered socially above equites, but they differed widely in their opinions about their own importance. In their ranks were the descendants of the old nobility, who looked with disfavor on the men who had obtained a seat in the senate merely because they had been quaestors, which Sulla had made the only qualification, as well as on those others who had become senators by the vote of the people. Even such men as the great Cicero, though he had advanced to the senate by the "Cursus honorum", was not considered by them as belonging to the nobility. Such men did not belong to the old families; they did not have images of their ancestors in their homes; they had raised themselves by their talent or their money, and were called "homo novus" by these who considered themselves the only nobility. But in spite of these considerations, towards the end of the republic, the individual and not the family had free play, and never in the history of Rome do we find so many kinds of individuality even in the nobilitas itself. Contrast the characteristics of Sulla, Cato, Catiline, Pompey, Clodius, Caesar, all of whom are known to every student of Roman life. Caesar, the strongest character among the men of aristocratic descent, is remarkably free from the exclusive tendency of the aristocrats.

This senatorial body consisted mainly of two types, both influenced by Greek culture, the one to advantage, the other to disadvantage. By taking an example of each from the friends of Cicero, we try to make the qualities of each apparent. Aemilius Paulus, the conqueror of Macedonia, is a genuine type of the new culture. He was a Roman aristocrat, who loved to learn from the Greeks. Plutarch writes of him: "After the consulship, he retired into private life, devoting himself to religious duties and the education of his children, training them in the old Roman habits and in the Greek culture." He employed Greek teachers for his children, and made it a point to be present at all their exercises both bodily and mental. The result of this education is evident in his son, the great Scipio Aemilianus, who was adopted into the family of the Scipios during the life of his father. This man was a perfectly natural combination of the noblest Roman characteristics together with the best Greek qualities.

Manners, the demeanor of the individual, are at all times a useful if not entirely conclusive index to the mental and moral tone of any age. Ease and courtesy of bearing usually mean that the knowledge of the rights of fellow-men is present in the mind. Whatever else may be condemned in the society of the last years of the republic, it is a fact that educated men show good breeding. The wealth of personal abuse and invective which a man like Cicero could expend on one whom he hated, or who for the time was his enemy, is almost beyond belief. See in "Pisonem," in "Vatinium," and the second Philippic; but

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vituperation was a method of hostile oratory, and we find courteous letters from Cicero to both Piso and Vantinius after he had held them up in public as monsters of iniquity. In fact in the whole of the Ciceronian correspondence there is hardly a letter which does not show good breeding. We find proofs of good breeding also in the dialogues of Cicero; and Livy thus describes a certain individual. "Haud minus libertatis alienae quam suae dignitatis memor."

In Cato the younger we find an exception to the manners of the period. His rudeness caused him to lose the consulship, and in letters to Cicero, an old friend, he is absurdly impertinent to a man many years his senior.

In literature, the average capacity of the aristocracy was high, though strictly speaking, with the exception of Caesar, the great literary men of the age were not of the nobility. Cicero was a *homo novus*, and Catullus and Lucretius were not men of senatorial rank.

The education of the time produced great orators but indifferent historians. Both history and poetry suffered on account of rhetoric. Sallust thought more of style than of truth. The study of philosophy was pursued very commonly by the educated men of this period. The following short, but comprehensive description of the aristocracy of this period may well serve as a conclusion of this subject. "In the main it is a society of gentlemen, dignified in manner, and kindly toward each other; it is also a society of high culture, and literary ability, though not great in creative genius and imagination. But it has lost its interest in the state, and is pleasure-loving, luxurious, gossiping, trifling with serious matters, short-sighted in politics because anxious only for personal advance."—Fowler.

There still remains another class of Roman society, which was of the vast moment in the history of Roman life, that is the slave population. Making use of all the knowledge which we can obtain from legend and history, we must conclude that slavery always existed in Rome. In the early days of the republic it appears that slaves were occupied only on the farms. Nearly all Romans of that time were farmers, and since they were often called to serve the state in the army, slaves were needed and their number constantly increased. It is not known when the custom of employing slaves in personal service, in the industries, and even in the professions was introduced, but it was only one of the evils resulting from the foreign conquests of Rome. All the occupations in which slaves were employed were looked upon as degrading, in the eyes of free men, and in consequence all labor was soon considered dishonorable. Sallust tells us that he would not engage in "agrum celendo."

Since it was during the last age of the republic that slave labor was at its highest, we shall try to show how such a vast system of slavery could arise and flourish, and what were some of its results.

We have seen the upper class of society engaged in various kinds of business. All this business required much labor, and considerable skilled labor. The great men provided capital but there was need of clerks, messengers, operators, accountants, for both private and government work. In the homes of the rich the increase of wealth and luxury demanded help of all kinds, each with a certain amount of skill in his particular kind of work. This demand could not be supplied from the lower class of people, for a free Roman would not be at the command of an employer all day, nor would he act as a servant in the house of the rich, and besides he was not educated for the kind of work required. The state demanded the best years of his life for military duty, which was the real occupation of the Roman freeman. But fortunately or unfortunately for Rome, there was always plenty of labor of all kinds at hand, for the cause which created the demand furnished the supply. The wars and the wealth coming from them had created the capitalist, and the slave markets furnished the laborers. In the second century B. C. Delos was the center of slave trade, and Strabo tells that as many as ten thousand slaves might be sold there in a single day. Later Rome herself became the emporium for slaves.

Every Roman army was accompanied by purchasers who bought the captives as they were auctioned after battles, and took those to Rome who were qualified for Italian industries. After the battle of Pydna, Aemilius Paulus, by order of the senate, sold 150,000 of the free inhabitants into slavery. (Livy XIV, 34) Caesar tells us that after the war with Cimbric and Teutons, great numbers were

sold, and in the B. G. 11, 33 we read of the auctions of 53,000 Attiaci, who had rebelled after surrender. Thus each campaign, while lessening the number of freemen, augmented the number of slaves. Another source of slaves was found in the system of kidnapping carried on by the pirates, who had no difficulty in selling their booty at Delos. Horace mentions one of these in his epistles "Mancipii locuples eget aeris Cappadocum rex Ne fueris hic, etc." With such a supply there was no need for any Roman of means to be without slaves. There is no data for estimating the exact number of slaves in Rome. However, we may safely assume that the greater number of these slaves were employed in the homes of the rich, supplying the luxuries needed in the household, and not in industry. There were slaves for every kind of work, not only domestic duties, but copyists, librarians, doctors, pedagogues, and teachers.

In the early Roman life all the members of the family, slaves, and freemen, seem to have worked and taken their meals together. And Horace in one of his poems on the joys of rustic life tells how the wife had all in readiness for the evening meal when the husband returned from work.

Another occupation for slaves was the sheep pastures of southern Italy, and here were employed all those who were not fitted for any more useful occupation. These were the fiercest and wildest of all the slaves, and from their numbers Spartacus drew recruits for his army. These rough, strong men also served in the Roman galleys.

Legally a slave was not a "persona" but a "res" and had no rights as a human being. During the republic his master possessed "ius vitae necisque" over him and could use him for any purpose he wished. Many slaves lived in intimate and happy intercourse with their masters, as for example Cicero's Tiro, who was treated like a dear friend, as the correspondence of Cicero shows. The master could give liberty to his slaves whenever he chose to do so; many were thus freed. A legal ceremony called Manumission was needed, but there was no difficulty in obtaining it.

Since the state did not interfere with the slaves of a citizen, there were in Rome more than 200,000 persons over whom the state had no direct control, and a man possessing a sufficient number of slaves could become very dangerous. Slaves played no small part in the political disturbances of Rome, as is evident in the cases of Saturninus, Marius, and Sulla. By the manumission of slaves a very unworthy class of citizens was given to the state, whose vote could be commanded by whoever won their favor.

The moral condition of the slaves must have been very low. Many had been taken from home and family life in their native lands, and these broken ties were never renewed; marriage was forbidden to them, their religion was taken from them, thus no moral prop remained. Obedience was the only virtue expected from slaves; fear of punishment the only sanction. According to the following motto, they were often obliged to do much evil under the name of obedience: "Nec turpe est quod dominus iubet." The effect of slavery was evil even to the masters themselves, who learned to place but small value on human life, and to disregard human misery. Even men like Cicero, Caesar, and Lucretius show hardly any sign of sympathy with or interest in the vast suffering mass of humanity with which Rome was populated. Here as elsewhere it was Christianity that recognized the slaves as human beings.

(To be concluded in May issue)

"A LITERARY CORONAL."

By Sister Carola Milanis, O.S.D.

A Dialogue for a Class of Girl Graduates

(Original)

MODERN PROGRESS.—Well, well, I wonder when we'll have done with these old fashioned open meetings. I wonder when, instead of black dresses and pianos, we'll have a manly garb and rostrums!

A poor way this for displaying feminine ability. In these electric days, we need woman's electric tongue to inspire the public and direct the councils of the nation; we need woman's magnetic influence to govern the national impulses, to guide the national will, and to apply the national strength.

Yet here we are at the nation's footstool, instead of gracing the nation's throne. Study, study, study! and

what comes of it all? What use to know that Julius Caesar and Scipio Africanus were not only great leaders, but learned men, since we, however learned we may become, we shall not be leaders?

TRUE ADVANCEMENT.—How absorbing! How blinding is the desire for power! What matters it that we can not lead? Were it not better that our aim should be knowledge? That the glorious desire to know should animate heart and mind?

True Christian advancement consists in applying true knowledge to the acquisition of those things which truly benefit man physically, mentally and spiritually. What are the needs of this lofty being we call man? His magnificent intellect—it must be developed; his stupendous powers—they must be governed; his admirable abilities—they must be made to benefit himself and all his race.

Nature's noblemen are not idlers; they labor, but they do not confine their thoughts to the subject of loss and gain. They are found in all stations of life and their distinguishing characteristic is loftiness of purpose.

MODERN PROGRESS.—Wonder if she meant all that lecture for me? Quite interesting but not at all convincing. Christian advancement indeed! An old fogysm of the Middle Ages! Haven't I a "glorious desire to know"? Don't I read the newspapers and all the periodicals? As for "nature's noblemen"—why—they'd starve in our day. What political party would be so mad as to propose one of "nature's noblemen" as a candidate for any office? Oh! we've no manner of use for them in practical life. They do very well in poetry and we build monuments to their honor—good, solid monuments that will keep them and their lofty purposes from rising up against the true interests of the world!

LITERATURE.—Ours is said to be an age of thoughtfulness. "Thinkers" are rife in all departments of knowledge, and so prolific are the writers, that the deadly work of all the swords ever wielded in battle could be buried six feet deep beneath the work of the pen.

Who is it that divested of his robes of flesh, with vision clear and pure, scans the firmament from star to star, catching inspiration from each gleaming orb? Who is it that, in mental flight, passes from mountain height to mossy dell, from sunlit cloud to running stream, from smiling vales to ocean depths, gathering beauties and imprisoning them in a mesh of tuneful words? It is a mighty mind, with swift and solemn flight of wings, with intellect of purest fire, accompanied, as is better far for us and earth, by a human heart, a heart that feels, that weeps and trembles, that speaks our language and responds to our emotions. It is the poet! It is he who grasps a noble pen for a noble purpose.

Literature has not been the least delightful of our studies during the past year, rather has it been one of the most interesting and profitable. Let us, then, form a garland in honor of the poets as a token from the Philaethic Society which has spent so many charmed hours in the company of these grand spirits.

MODERN PROGRESS.—Oh, yes, let's talk about Literature, she is the inspirer of Modern Progress. Why our very strikers, the leaders of our mobs and riots, have written letters which will henceforth be inscribed on the monuments of liberty. Oh! Yes—I approve of Literature, she works for Progress; she scatters newspapers far and wide; she entertains the world and makes it think as I think.

LITERATURE.—Silence, saucy intruder! We must fain notice you at least and beg you to discriminate between the vile productions of a free press and those grand emanations of the human mind which we call literature. My companions, you who have assembled here, listen to me! Let us pay a tribute to the poets, let us weave to their honor a garland of flowers culled from their mystic gardens, and bedewed with gems from their own deep mines of thought. The first offering should be from the poetry of the past.

POETRY OF THE PAST.—God said, "Let there be light, and there was light!" Thus opened the grand epic of the creation. "It is consummated," thus closed the tragedy of the Redemption. And from the intoning of the first to accomplishment of the last, how many solemn psalms were chanted! How many mystic songs and holy canticles were sung! The poetry of the remote past does indeed breathe in the words of Scripture and bears, as all true poetry should, a divine message to mankind.

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Turning from these sacred themes, and passing, as out of our present sphere, the poetry of Asia and of Egypt, of Greece and of Italy, we find that in Western Europe the earliest poet was the minstrel, troubadour, *trouvere* or bard.

Minstrelsy had its birth, not in Italy, land of song; not in Germany, home of music; not in Spain, land of chivalry, but amid the ruggedness of Scandinavia, the green hills of Erin, and the highlands of Caledonia. In France, the Trouveres of Normandy and the Troubadours of Languedoc sang of daring deeds and of the heroes who did them.

While the Skalds of Scandinavia celebrated their dwarfs and giants, dragons and monsters, the Troubadours, filled with the genius of Gothic fiction, constructed many a tale for northern wonder from spurious, grotesque and mutilated fragments of the works of Homer. Imagination pictures an Anglo-Norman court or baronial hall, with its minstrel holding his listeners entranced, as he sings his metrical romances! How natural our sympathy and bond of alliance with men and customs of feudal times—they were our chivalric forefathers—notwithstanding their stern, war-like qualities, they wove much of poetry in with their struggles for liberty and justice, and their hearts melted within them as the bard recited the woe of stricken knight or forsaken captive, of widowed mother or fatherless daughter.

What modern poet has been the inspirer of his people? Who would now dare sing of past glory, present woe, or future redress with the hope of being heard in the councils of the nation? The bard excited armies to bravery, and preceded them in battle; the bards were the heralds of princes and the mediators of peace; the bards were the welcome guests of lords and kings, the friends of the people and true children of the Church. All honor, say I, to the minstrel of old, far above any modern writer of song or play, sonnet or hymn.

MUSIC OF THE LYRE.—Gazing with my companion down the aisles of Time's grand Memorial Hall, listening to her as she apostrophizes the last of the Irish bards, I seem to see in the distance a wonderful procession headed by one whose brow, like the faces of the knights he has pictured, glitters with noble thoughts.

"So mannerly is he, and full of gentle grace,
Of him every tongue is compelled to say,
Here's the noblest of a noble race."

Father of the sons and daughters of the lyre, with Spencer, I greet thee,

"Great Chaucer, well of English undefiled,
On Fame's eternal bead-roll worthy to be filed."

And now my eye is gladdened by him of pure character, elegant culture, and genius rare, the "Fairy Queen" at his side and about him the knights of holy names. He stands, as it were, in the light of some rare stained window, glowing with the beauty and the wealth of his own descriptions and imagery. Following this brilliant group comes a figure bowed with grief, but on the luminous face sit enthroned genius and resignation, proclaiming Southwell, the martyr poet.

O wonderful, O beautiful procession of lyric poets! Note them as they pass: Young, his mantle gemmed with stars and the radiance of "Night Thoughts" on his brow; Thomson, with the flower-garlands and snow-wreaths of the "Seasons" about him; Collins, with the "Passions" developing beneath his gifted pen; Dryden, with his matchless flow of language, hastening to the Feast of Alexander, while St. Cecilia hovers near; Goldsmith, "object of our laughter and our love, of our pity and our admiration"; Gray, mournful, stately and wise; Burns, singing his songs of perennial freshness, in the sweetest of dialects; his songs—

"Which gushed from his heart,
As showers from the clouds of summer,
Or as tears from the eyelids start."

Cowper, dear bard of the hearth-stone, his morbid sensitiveness shrinking from the very fame that is to the poet's heart so dear. We know them all so well, these dear spirits, their names household words; their sentiments part of our mental being; it seems scarcely possible that it is almost a century since the last named closed his melancholy career, and found, in death, a rest that was never his in life.

Again we look upon the thrilling pageant—behold! noble, magnificent, scoffing, sneering Lord Byron, the clouds

about him one while darkened by misanthropy; again, illumined by the lurid lightnings of unhealthful sentiment and violent passion—yet—there is sweetest music as he passes, so charmingly do the words flow from his magic pen. He gives place to Shelley, the embodiment of the spirit of poesy, an ungrateful man, using the gifts of God against God Himself. Then comes Moore, magic song-singer whose notes thrill every heart, in every land where the English language is spoken; Keats, of promise sweet and death too early; Wordsworth, who tells us that—

"The meanest flower that blooms can give

Thoughts that do often lie too deep for tears."

Tennyson, so great, that a queen's attempt to honor him has but cast a shade upon his brilliant name.

We are to make offerings to these grand names? Ah! lilies and pearls would I lay on Chaucer's breast, glowing roses and flame-like rubies would I cast at Spencer's feet, and thus, as the procession passes, would I throw in the pathway of each inspired one the flowers and gems most like his thought and expression.

THE EPIC AND THE DRAMA.—In your love for the lyre methinks you have failed to see some of the grandest figures in the procession of poets. The world is indeed happier, nobler, more heaven-like for the gift of song, but could we spare the majesty of epic or the grandeur of dramatic poetry? Look again in the wondrous procession you have described, and as Spencer's glowing group and Southwell's heavenly face pass away—there appears—a king, ruler in a world sublimely intellectual, yet a world where exist the affections, the passions, the moralities and the anxieties of real life. A king? We might better call him a creator, who waves his magic wand, and calls into existence beings of every grade of human intelligence and of social standing; beings actuated by every degree of human feeling, from the wildest paroxysms of passion, to the softest delicacy of emotion; beings with the most varied surroundings, from the most extravagant accidents of fortune to the tenderest incidents of home life; the king and the beggar, the sage and the jester, all ages, all stations, all physical and mental conditions obey his pen, as also the tempest and the sunshine, and the spirit music of Prospero's spells. I need not name him, all know him, all recognize the supreme poet and dramatist, not of the English language only, but of all tongues however musical or profound.

And who is this that follows Shakespeare? Who is it, with sightless eyes and a face like one of his own archangels, that comes surrounded by visions, so marvelous that we almost believe that when God closed the eyes of his body, He opened upon the hidden mysteries of the spirit world the eyes of his soul. O Milton! Homer and Dante combined; how thou dost tower above thy companions in this stately march to the temple of fame! To Shakespeare and Milton, incomparable, matchless, pre-eminent—I give my tribute of praise and love.—(Makes her floral offering.)

FORGOTTEN NAMES.—The young lady who spoke so eloquently on "the music of the lyre" omitted many illustrious names, for, as the blind bard is hidden from our view by his angels and archangels, other figures of dignity and grace appear in our procession of English authors. Pope, the brilliant, witty statirist; Addison, the pure and exquisite; Johnson, the mighty wielder of stentorian words; Scott, great in poetry, great in prose, great in character and in misfortune; Coleridge, deep thinker and most skillful talker; DeQuincy, "unfortunate opium-eater," of wonderful genius and learning; Lamb, with the peculiar charm and subtle beauty of his style; Macaulay, with his magnificently rounded periods; and a host of others.

Scatter flowers and gems if you will, but let some of the choicest of your gifts fall at the feet of these giants among the great men you have mentioned.—(Places her offering.)

HISTORICAL WRITERS.—The poets and dramatists do indeed fulfill a beautiful mission, but how dull the world, how useless the faculty of memory, were the voice of the historian silenced.

Behold that man! one moment erect, strong, confident in the years stretching peacefully before him—the next, bleeding, helpless, doomed to silence and the grace. Great in life, surpassingly great in death, how long would this hero be remembered did not History inscribe his name on the tablets of fame?

Visit some field after battle; look upon the dead and the dying; they are thrust from the full tide of this world's interests, from its hopes, its aspirations and its victories into the visible presence of death. What blight and ruin meet the anguished eyes of these dying men! What brilliant, broken plans, what lofty, baffled ambitions, what sundering of manhood's strong warm friendships; what bitter rending of sweet household ties! Yet they go forth from this world that is so dear to them, sacrifice these affections that fill them with happiness, and die on the battlefield. Should not the hearts of their countrymen thrill with instant, profound and universal sympathy, esteem and honor? Masterful in their triumph of human feeling, should they not become the center of a nation's love, be enshrined in the prayers of a world? It is the historian who records these deeds and keeps the memory of them beautiful, undimmed and sacred. I pay my tribute, with all the enthusiasm of my heart, to the world's historians!—(Places her flowers.)

MODERN PROGRESS.—My! how she does go on! One would think it the most delightful thing in the world to be bleeding and dying with your limbs lying about promiscuously on the battlefield. Modern Progress is going to stop all that nonsense; in our next war, we are going to have electrified automatons to do our fighting, while the Secretary of War and the Secretary of the Navy contemplate the bloodless field from an airship!

SCIENTIFIC WRITERS.—Is it just to forget the writers on science? Writers whose pens have been as keys unlocking for us the gateways to discovery and invention? With what sublime simplicity they dwell on the grand phenomena of Philosophy and Astronomy; on Mathematics, God-like science of infinite numbers; on Geology, thrilling history of our planet's growth; on Botany, Zoology and Physiology, magnificent evolutions of organic power.

I lay my offering at the feet of the scientists, mighty discoverers of nature's secrets and wonderful powers. Masters are they of the magnificent forces daily making and unmaking the world.—(Places her offering.)

THE POWER OF ORATORY.—It is claimed that the pen is the mightiest instrument in the world, and, indeed, its power is great, but no writer has ever exerted an influence equal to that of the great speaker. What can surpass the power of an orator? How he captivates the understanding; impels or restrains the will of whole assemblies! Give a man earnestness of purpose and an eloquent tongue, the inclinations of the people bend before him, as the grass before the wind. Give him enthusiasm and eloquence, and he will inflame the hearts, fire the wills, illuminate the minds of a multitude, and, at the bidding of this one man, many men will die for the cause which he has told them is just. A tribute of honor to the English-speaking orators in every land and of every age, it is my happiness to give.—(Places flowers.)

AMERICAN WRITERS.—Our own dear land of freedom is not too young to have its men great in the realm of letters. Does not literature, as well as all other things beautiful, gain glorious being under the stars and stripes? Can we forget Franklin, Jefferson and Hamilton, or fail to see Audubon surrounded by the birds he so loved to describe? Can we pass, unnoticed, Adams, Madison, Channing, and Allston? Is it not a fair memory to recall the boy of eighteen whose mind was of so serious and profound a character as to produce *Thanatopsis*? How tenderly and reverently we follow Bryant through all his spotless career—he was the "Father of American Poetry," at once our Chaucer and our Wordsworth.

Behold him!—on his face the uplifted expression of one whose thoughts are ever dwelling on pure and lofty themes, his glance of reverent observation ever fixed on nature's beauties, his heart, full of deep religious feelings, dictating to the classic dignity of his pen. Turning from Bryant, we see, sinking to tranquil rest, our other silver-haired minstrel, Longfellow, his song a household service, the ritual of our feastings and our mournings; near him Whittier, so fierce in his hatred of wrong, so mighty in his charity and love. Then follow Lowell, the unsurpassed; Holmes, the wisest and the wittiest; Poe, the brilliant and erratic; Saxe, the oddest of humorists; Read—poet and artist—all worthy singers to the music of the lyre.

In the field of prose, who have scattered nobler seeds than Irving, Prescott, Bancroft, Cooper, Hawthorne,

Emerson, and, that giant among them all, O. A. Brownson?

To the memory of America's writers I offer a wreath of her own fair flowers, their fragrance is not purer, sweeter, richer than the sentiment and expression I intend them to honor.—(Places her wreath.)

WOMAN'S PEN.—Could the sick, the weary and the afflicted spare the soothing touch of woman's hand, or consent that the gentle tones of her voice be silenced? The hand that ministers to the suffering and that manages household affairs, may not be less skillful in wielding the pen. Noble and blessed in every sphere, woman has not failed to fulfill the highest duties in the world of letters. Since the days when the mother of Samuel proclaimed God to be the Lord of Knowledge, and the Giver of understanding, since the days when Miriam, the sister of Moses, taught sacred canticles to the young Israelites, there has been no age without women among its scholars, its warriors and its writers of song. Nowhere do we find the beautiful realized with more vividness, simplicity and grandeur than on the pages of the female writers of various times and many lands. A woman's impulses are naturally heavenward in tendency, hence to her the gift of poetry is a great, a noble instrument used for a sublime end. Would that I had an offering of the purest and most fragrant lilies to lay at the feet of the female authors of every age and clime!

AESTHETIC WRITERS.—Do not turn from me in disgust because my subject suggests sunflowers and all things a-la-modern culture, or because the term "culture" is so often misapplied to weak artificiality.

There has been much eloquence expended on diamonds in the rough, but we know that it is the refined and cultured who give most pleasure to others and themselves find in life the highest delight. It is the cultured taste that rejoices in all things high and pure, that gathers from all sources the rarest treasures wherewith to enrich the mind wherein it dwells. The aesthetic writer is quick to conceive ideas of loveliness and perfection that another could not grasp.

The most profound learning, the most varied acquisitions can not compensate for the absence of culture and refinement. To the cultured ear all sweet sounds of nature are music and music itself a rapture! To the cultured eye, all things in nature are fraught with meanings ineffably sweet, and infinitely sublime. To the truly cultured heart no just appeal from nature, art, or humanity is made in vain; such a heart ever responds with magical sympathy and an elevating influence. Refinement, like disposition, is natural; true Christian culture, like virtue, must be acquired—yea—acquired, as are habits of virtue, by "making stepping-stones of our dead selves to higher things."—(Places her offering.)

MODERN PROGRESS.—Making stepping-stones out of oneself must be miserably disagreeable. If being gloriously uncomfortable is to be cultured, what a lofty mind and responsive heart Diogenes must have had when passing his delightful days under a tub! I wonder is he the patron philosopher of aesthetic writers and cultured readers!

THE PHILOSOPHICAL WRITERS.—The tribute to the heroes on literary fields would be imperfect were we to forget the writers on philosophy—that grand, subtle, mysterious science of the mind, and its wondrous faculties. Philosophy is the discoverer of all scientific laws, the creator of all inventions, the interpreter of all historical events, and the solution of all nature's problems. Without it, language would be a mere confusion of words and literature a snare. In philosophy all theories find either a proof or a refutation, for it analyzes all sensations and corrects all perceptions. It controls, moderates and guides the most enchanting pleasure of life, the use of our reason. It dictates to us how we shall with fidelity of memory and brilliancy of imagination, impart light and knowledge to other minds. All science is the field of its conquests; all true art is the application of its principles.

The illumination of an age does not consist in the amount of its knowledge, but in the broad and noble principles that govern and actuate the people. Now—of all universal laws, of all broad principles, and of all grand ideas, philosophy is the inspirer, and has her place next to Revelation in the temple of Faith.

From the lofty mountain top of thought, the Christian philosopher views the entire stream of harmonious truths, and rejoices in the revelation they are of the infinite mind

of God—rejoices that there is a progress and an advancement, an upward and an onward which include a clearer knowledge of God, and a nearer approach to His infinite perfections. To Christian Philosophers I pay my tribute of praise and gratitude.

RELIGIOUS WRITERS.—During all the beautiful school year, we have learned no lesson of which God was not the Alpha and Omega. No page of history, no stanza of poetry did our eyes rest upon that we did not read between the lines the story of God's love and the hymn of His glory.

It is fitting that we commemorate the glorious work of religious writers. Those noble minds, ever aiming at a close union with the eternal mind of God, have dictated to glowing pens words of highest, holiest meaning, messages of ineffable beauty, and lessons of priceless worth.

From the days of the stylus and waxen tablets to these of pens and printing presses, there has been no age not glorified by the writing of the scholars and saints of the Church of God. In every department of literature we find them, highminded philosophers, dignified historians, brilliant essayists, sweet voiced lyrists—all either announcing, defending or adorning the truth! All filling the mind with high thoughts and the heart with generous emotions, the soul with noble aspirations. I do not name them, the minds capable of appreciating them know them, the hearts they have made better love them; the souls they have animated with a holy enthusiasm bless them, while I, their humbler debtor for some of life's sweetest, richest moments, place above all your offerings, my tribute to the religious writers of every race and clime.—(Offers a cross of flowers.)

PROJECTS IN GEOGRAPHY, HISTORY AND CIVICS

By Sister Mary Octavia, O.S.D., Ph.B.

Project: Cotton.

LESSON TEN

PROJECT: COTTON.

Teacher's Aim.

1. General.
To impart to the children a knowledge of the products of cotton.
2. Specific.
To study especially its usefulness to man.

II. PURPOSING STEP.

1. Conditions:
Growth, Cultivation and Manufacture of Cotton.
2. Teacher's questions:
 - a. About what time of the year is the tiny seed dropped into the long straight furrow?
 - b. When does the picking time begin?
 - c. What must be done to the fleecy white mass gathered from the bolls before it becomes the finished cotton fabric?
3. Desire to solve problem:
May you not be obliged sometimes to explain the growth and manufacture of cotton?
4. Class statement:
What is meant by the expression, "That the cotton plant furnishes food for man, beast, and soil?"

III. PLANNING:

Analysis of the problem.

1. Children's questions:
 - a. How long does it take the seed to grow?
 - b. Why do they save the seed?
 - c. Why do they say that the "boll weevil" is powerful enough to make the Southern children hungry?
 - d. Why do the planters dislike rainy weather in Spring?
2. Assignment:
First six questions group assignment.
 - a. What states are the leaders in the production of Cotton?
 - b. Do any other countries, besides the U. S. produce it?
 - c. If the U. S. produces so much cotton, why do we have so much imported every year?
 - d. What is the difference between our cotton and that of Egypt?
 - e. About how many bales of cotton does the U. S. yield every year?

f. Compare this output with the world's production.
Seventh: Class assignment.

What does the rotation of crops mean, and why is it necessary in the cultivation of cotton?

3. Material:

Reference Books.

Carpenter's Geographical Reader. The World Book, "Story of Cotton," by Brooks. Compton's Pictured Encyclopedia. Home and School Reference Work.

4. Activities:

Visits (if not in reality at least in our imagination) a cotton field in the South. It presents a beautiful picture of green and white, and from a distance the stalks look as if they were crowned with snowballs. Visit a Ginning House and if possible a Cotton factory.

IV. EXECUTION:

Step III.

Carrying out of the above plans by the pupils. Maps are made showing the cotton districts in United States.

1. Evaluate Material.
Supervised Study Period. Reports given on the assigned topics, exchange of materials by the pupils.
2. Discussion:
Socialized Recitation.

V. SUMMARY OF MAIN POINTS:

1. Growth:
 - a. What are the necessary conditions to insure a successful cotton crop? Weather conditions, proper cultivation.
 - b. Name some of the enemies of cotton. Boll Weevil, caterpillar, diseases.
 - c. How do the planters pick the cotton?
2. Manufacture:
 - a. Explain the various processes through which the cotton passes before it becomes useful. Ginning, Forming in rolls, Roving, Weaving.
3. Products:
 - a. What are the important products of cotton?
 - b. What are the by-products of cotton?
 - c. Are animals benefited by these by-products?
 - d. Is the soil benefited by these by-products?

Now explain the expression "the cotton plant furnishes food for man, beast, and soil."

BACKGROUNDS OF LITERATURE

By Brother Leo, F.S.C., L.H.D.

XI

Canterbury

WELL, here I am a Canterbury pilgrim. Following in the footsteps though perhaps not altogether participating in the spirit of Chaucer, I have invaded Canterbury, the mother city of England, and have visited the famous cathedral where once the shrine of the great St. Thomas Becket was a lodestar for the devout. My entrance, however, being by way of the prosaic but efficient South Eastern and Chatham Railway, was not through the celebrated West Gate—of which more presently—but round the old city walls close to the pleasure grounds known as Dane John. Dane John sounds mysterious, but it is merely a corruption of the word *donjon*, a venerable castle or keep having once stood contiguous to it and even now in part remaining as picturesque ruins. The Dane John has been for centuries a recreation ground jealously preserved; in 1460 one William Pennington was executed by the citizens for trying to make it private property.

It is now a beautifully laid out park, girded by a portion of the restored walls of the city, the old moat of lawns and flower beds. In one part of it is a hill eighty feet high surmounted by an obelisk, and there it is possible to get a fine view of the city and the cathedral. There are some statues too, notably one to the memory of the dramatist Christopher Marlowe, the son of a Canterbury shoemaker. Marlowe was born in Canterbury in 1564 and attended, I fear irregularly, the King's School near the cathedral. The statue is well described by Findlay Muirhead in his *Blue Guide to England* as "the languid figure of a Lyric Muse," and presents a very delicate lady, with most of her clothes slipping down, holding a lyre and looking slightly disgusted. On the four faces of the pedestal are inscribed the names of Marlowe's four principal plays with niches for appropriate figures, only one of which, that of Tam-

burlaine, is occupied. The round of the Dane John is a wonderful walk by moonlight.

By moonlight or by sunlight—and we have had both—Canterbury is a fascinating town to explore. Every step is a study in history, every glance provocative of literary reminiscences. Dickens, for instance, was partial to Canterbury, and one may still see the reputed residence of David Copperfield's Agnes and of the 'umble Uriah Heep. Coincidentally they are now showing a film of the novel at a local movie house. But the town itself is better than any movie. It has narrow and twisty streets, and little bridges over the Stour, and ever so many quaint and venerable houses. Modern ideas of sanitation have inevitably forced improvements, but Canterbury is wise enough to retain the old signs of inns and whenever possible the old beam and plaster facades. Perhaps most of the shops have windows with diamond-shaped leaded panes, and many a relatively modern structure has a crypt-like lower story.

West Gate, the only one of the six original gates remaining, is a miniature castle, with a bell tower and a spiral stairway leading to a small but interesting museum. This structure was built by Archbishop Simon of Sudbury in the fourteenth century—long enough ago surely; but before that was another gate through which many distinguished travellers made their way. It was here, for instance, that King Henry II passed into Canterbury barefoot in 1174 to do public penance at the shrine of St. Thomas for whose foul murder he rightly held himself responsible. A little outside the West Gate stands the Church of St. Dunstan where the head of the Blessed Thomas More probably reposes in the Roper vault. The head, after More's execution on Tower Hill, was exposed for two weeks on London Bridge in accordance with the delicate custom of the times, and was then given to his daughter Margaret Roper who brought the relic to Canterbury. A relic of a less tragic character is shown in the Royal Museum inside the walls. It is the chair occupied by St. Augustine, the Apostle of England, at his conference with the British bishops held at a place called Stanford Bishop in 603. It is squat and wooden, and shows its age. A learned gentleman named Johnston has written a book about it and has made out a good case in favor of its authenticity.

The heart of Canterbury is its cathedral precincts. You turn down Mercery Lane hard by the Butter Market and pass between rows of shops where in an elder day devotional objects were displayed for the convenience of pilgrims, and soon you are before Christ Church Gateway, an elaborate affair dating mostly from the beginning of the sixteenth century. Within there are attractive book and souvenir shops, the imposing residence of the Archbishop of Canterbury, the houses of the dean and chapter, spacious lawns and a very beautiful and unusual War Memorial consisting of a garth and a bastion of the old city walls converted into a little chapel in memory of the fallen of Canterbury and Kent in the Great War. Over all the cathedral close broods claustral peace.

Morning office was being sung in the long vaulted choir when I went to the cathedral this morning. So for a time I sat in the great nave flooded with sunlight. Our Anglican friends are very particular about the recitation of the office in their—or should I say our?—cathedral; at least three times every day a large vested choir sing beautifully in English and some gentleman in cassock and academic hood reads a lesson and intones prayers in that familiar clerical falsetto. They have a very fine organ at Canterbury, over a thousand pipes the verger told me, and they are naively proud of it.

The service over, I formed one of a group of pilgrims and went all around the big church. Part of the company consisted of some little English schoolboys under the wing of a somewhat befuddled male teacher, and it was amusing to see the youngsters unsmilingly observe everything and take repeated notes in their tablets. They looked the part of pilgrims too, for each lad carried a canvas bag slung across his chest, and their clothes were in that picturesque disarray which betokens some superior purpose in life.

In ascending the steps from the southwest transept to the south choir aisle I read a new realization into Shakespeare's significant phrase about "sermons in stones." Those old marble steps are worn and hollowed, for here for centuries countless pilgrims wended their way to the tomb of

the martyred archbishop. Worn and hollowed too, and for the same reason, is the floor of the Trinity Chapel behind the high altar where once the massive tomb of St. Thomas stood. It was fourteen feet high and blazed with gold and precious stones. Both here and at the earlier tomb in the crypt the little ones and the mighty of earth, scholars and courtiers, peasants and potentates knelt to invoke the intercession of the saint, and many a royal hand decked the shrine with costly jewels. Then the Reformation came, and Henry VIII smashed the splendid monument to bits, desecrated the chapel and even dug up the saint's bones and scattered them. Needless to say, the jewels he appropriated to the royal uses. His minions went further. They pulled down splendid statues all over the place and defaced numerous resplendent altars, numerous because the Canterbury cathedral was an abode of many shrines. There is just a suggestion of irony in the present commendable zeal of the Anglican Church to carry on the work of "restoration" in that historic fane. The aim is to obliterate the most glaring acts of vandalism perpetrated by the blessed Reformers and to make seemly some of the chapels in which the soldiers of Cromwell stabled their horses in 1648 and to repair the irreparable damage wrought on the exquisite stained glass windows at the instigation of "Blue Dick" Culmer, the Puritan vicar of Goodnestone in 1642.

The very spot where St. Thomas fell is still kept in hallowed memory. It was then a side chapel whither the archbishop had gone to pray when the four murderers entered from the cloisters and smote him down. A section of the blood-stained pavement about three inches square was cut out and carried to Rome. That portion of the cathedral is known as the Martyrdom. Adjoining it is the Lady Chapel, a quiet corner reserved for private prayer, where at all hours of the day people kneel in recollection.

On one side of the time-scarred and beautiful cloisters is the old chapter house of the Benedictine monks with the niche of the abbot still intact and the stone benches of the brethren ranged along the sides of the room. The roof is exquisitely carved. Nowadays the chapter house serves a variety of uses. Once Henry Irving recited Tennyson's "Becket" there before a select audience. Sometimes lectures are given and conferences held. The local Freemasons have used it as a lodge room. A strange turn of events that is certainly, but it must be recorded to the credit of the fraternity that they have installed a magnificent window to replace the one destroyed by the Reformers.

As might be expected, the cathedral is filled with monuments and tombs. The Black Prince lies here beneath a mound of marble surmounted by his recumbent effigy in bronze, a truly splendid piece of work admirably preserved. Here too is Cardinal Pole, the successor of Cranmer, the Cranmer who was burned at the stake under Queen Mary; Pole was the last archbishop of Canterbury to profess allegiance to Rome. But buried in the Canterbury cathedral is only one English king. That is Henry IV, the Bolingbroke who forced the abdication of Richard II and into whose mouth Shakespeare put the familiar utterance, "Uneasy lies the head that wears a crown." But perhaps the most interesting tomb of all is that of Archbishop Henry Chichele who lived under Henry V and Henry VI. He had the tomb set up before his death. On top lies his image clad in full pontificals and showing him as a singularly handsome man. And beneath is his image as he conceived it to be some time after death, gaunt and nearly naked, with hollow cheeks and skeleton limbs. The implied prophecy was fulfilled sooner than perhaps his grace expected, for he died in 1443, three years after the erection of the monument, at the early age of twenty-nine. The good archbishop had something on his conscience. He had instigated the French war of Henry V and was uneasy about the number of Englishmen who fell in battle. So to make some compensation he founded All Souls College at Oxford. The fellows of All Souls even to this day make it their duty to keep the founder's tomb in repair, so that it stands out as the brightest monument in the cathedral.

The true Catholic tradition, you see, still lives on in the Canterbury cathedral, even though the services are conducted according to the procedure of what Bernard Shaw in his play "Saint Joan" designates the Anglican heresy. And the same tradition, untouched of any heresy, lives but a stone's throw from the cathedral in the Catholic Church of St. Thomas where this morning I heard Mass. The

priest, a mere boy almost, with bashful eyes and a strong English accent, distributed the Holy Communion to a group of the faithful whose intense and almost palpable fervor more than compensated for the fewness of their number. Here at Canterbury as elsewhere in England I have noticed that the Catholics, many of them converts, take their religion very earnestly indeed. In England as in Switzerland what there is of Catholicism grades exceptionally high. Persecution has not only purged the Church; it has likewise strengthened and purified her. From the point of view of a convinced and intelligent Catholic the great cathedral here is but a shell, a frame, a souvenir of the faith that has fled its noble walls; but the sanctuary lamp in the humble nearby Church of St. Thomas is a symbol unquenchable of a faith and a devotion that unceasingly shines. And somehow I have the impression that these earnest people who pray for the conversion of England labor not in vain. One thing is sure: The English people are worth—and let us hope worthy—of conversion. They gave innumerable saints to the Church when England was Merrie England.

THE THREE A'S

(Continued from Page 12)

swer to a single question, helped by the imagination common to all children, will often start a series of thought combinations calculated to further mental development. The mind of the child, moreover, unhampered by the restrictions set by natural law, finds neither difficulty nor incongruity in combinations which the adult knows to be impossible. If the teacher can succeed in enabling her pupils to guide the imagination according to definitely prescribed regulations, if she can convince them that it may find material in facts as well as in fancies, she will have done much to further her pupils' advancement in most of the ordinary branches of learning. Furthermore she will be developing their apperceiving power; for thought combinations depend largely on association, on using past experience to explain and interpret present perception.

Assimilation, the last of the three A's, is probably the one which the ordinary teacher will find most difficult to handle; for it is no easy task to enable our pupils to make their own the knowledge that we give them, to grasp and to express the thoughts of others in terms suited to their own mentality.

Perhaps nothing shows more clearly the child's failure to assimilate than does his reading of an actual reading lesson or of matter dealing with some other subject. Far easier is it to teach one's pupils correct pronunciation and clear enunciation than to make them capable of so reading a passage as to convey the writer's meaning. Punctuation marks attract attention and usually receive it, but the proper connecting or disconnecting of words is apparently an unknown science; as for rhetorical or, to give them a simpler name, sense pauses, they belong to the world of myths. The child approaches reading as something altogether foreign to the speech of everyday life; hence the very tones of his voice become unnatural and even such simple words as he uses fluently in his ordinary conversation are uttered in so stilted a fashion that one fails to recognize them as old familiar friends. If we let a child tell us about a person or an event in his own words, his language may not always be correct but it will be at least intelligible; he will make us understand what he means and stress the important points of his story. If, on the other hand, we let him read the biography of a person or the account of an

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event, the chances are that we shall gain little knowledge of either because of his faulty intonation, his incorrect connection or disconnection and his misplaced emphasis. Take two such simple statements as: The bad boy is punished, the good boy is rewarded. The ordinary child will read these statements in a perfect monotone, placing absolutely no more stress on one word than on another. If he is asked who is punished or who is rewarded, he will answer readily the bad boy or the good, stressing the important words bad or good; yet, if he is allowed to read the statements again, he will probably return to his former monotone with its utter absence of stress. Why is this? Very likely because reading is not made something real and vital, because it appears to the child a meaningless assemblage of words rather than the expression of a thought.

The same failure to assimilate is also in evidence in the elocution work of the higher grades. The teacher recites, the pupils imitate; she raises her voice at one place and lowers it at another, and they do likewise; she makes a certain gesture at this word, a different gesture at that, and they do the same. Is there any life, any verve in their manner of reciting? Of course not; they are simply automata, doing one thing when this mental button is pressed and another thing when that other mental button receives the pressure. Elocution should never be taught in such a way as this; rather should the pupils be made to understand, to assimilate, the words that they are to recite, and to make their own the characters that they are to impersonate. Am I asking too much? I think not. Let me illustrate.

Some years ago I was present at a presentation of certain scenes from Shakespeare's "Merchant of Venice". The parts of Portia and Nerissa were played by two fairly young girls, but I have rarely seen anything more delightfully natural than their acting in the second scene of the first act. The stage represents a room in Portia's house where the two, Portia and Nerissa, are talking about the former's suitors. Nerissa wants to know if any one of them is specially favored and Portia bids her name them over. "As thou namest them I will describe them; and, according to my description, level at my affection." Then come the descriptions. The Neapolitan prince is a colt, "for he doth nothing but talk of his horse"; the County Palatine is "full of unmannerly sadness"; the French lord, God made, "and therefore let him pass for a man"; the English baron is "a proper man's picture"; unfortunately, however, he has no knowledge of Italian and Portia little knowledge of English, and "who can converse with a dumb show?" The Scottish lord "hath a neighborly charity in him; for he borrowed a box of the ear of the Englishman, and swore he would pay him again when he was able;" the Duke of Saxony's nephew, Portia likes "very vilely in the morning when he is sober, and most vilely in the afternoon when he is drunk." Lest he choose the right casket, she prays Nerissa to "set a deep glass of Rhenish wine on the contrary" one; for whatever be within, if such a temptation be without, she knows that casket will be his choice. The spirit of fun which prevailed throughout the scene was so genuine, Portia's scintillating wit and Nerissa's sup-

pressed merriment were so spontaneous and unaffected, that one forgot the girls were acting and felt that they were getting quite as much enjoyment out of their discussion of Portia's suitors as was the listening audience. These girls had really assimilated their parts, had made their own, at least for the time being, the characters that they were impersonating.

It would take too long to develop this idea of assimilation in connection with each separate branch of learning, nor is such development required. The basic idea remains the same whatever be the branch that we are teaching. The pupils should know it so thoroughly as to be able to express their knowledge of it, not merely in the words of the text or of the teacher, but in their own simple language; they should have so firm a grasp upon it that they can use it even in their ordinary occupations.

To sum up this question of the three A's, we ought to teach each lesson in such a manner that our pupils may take it into their minds and give it nourishment and shelter; we should so connect the new knowledge with the old, that these pupils may receive it as a friend rather than as a stranger; we must help them to make this knowledge so thoroughly their own, that they can treat it as a member of the family, calling it into service whenever and wherever it may be of use. Important factors they are, absorption, apperception and assimilation, in the acquiring of knowledge; for the first, helps us to attain it, the second, leads us to like it, and the third, enables us to keep it our own through the years of life.

DIRECT SPEECH

(Continued from Page 14)

When General Grant was a youth of sixteen, his father sent him to a country fair to sell a horse. His instructions were to ask \$150, but to sell for \$100 if he could not do better. Young Grant artlessly told a horse-trader just what his father had said. The trader offered \$100. "That's what father said," answered Ulysses, "but I'm not going to sell for less than \$175."

A speaker who can give a good, strong sermon for fifteen minutes, and be so filled with the enthusiasm of expression that he lives through and experiences every thought, should stop there rather than have recourse to notes to bring out feeble thought which in the moment of enthusiasm he had rejected. The audience will be satisfied with the cream; gallons of skim milk would only disgust them.

Crowding of thought must be behind the spoken word. Your reader or hearer looks for results, and just enough of these to be effective. He wants it straight and unadulterated. Who that has ever crossed the Alps—French, Swiss or Italian—began a description of the journey by bringing his listeners down to follow miles of mule-tracks through obscure mists and shadows! The man who has something to say, and knows how to say it, uses DIRECT speech. Such a man would describe the journey over the Alps by their rise in the morning majesty above a sea of cloud, would carry them, as they sat before him, impassively, on and on over the immense heights from mountain peak to mountain peak, making an attempt to describe their grandeur as nothing less than a sun burst in the midst of a storm cloud.

Direct speech is an attainment—an achievement. It is the result of patient exercise in concentrated power. Our world possesses many geniuses, else we would be minus the great results of their concentrated prain power. In every land we find monuments resulting from human endeavor of divinely inspired genius. Visitors to St. Peter's Church in Rome find it impossible to describe its vastness because of its perfect adaptation. As you enter the immense structure, you are confronted with a group of infantile cherubs. Approaching the group you try to span the wrist of a baby arm. What is your astonishment when you find that both your hands won't go half way round? And what is your amazement when gazing upon the apparently life-size picture of St. Luke at the base of the dome, your guide tells you that the pen in the hand of the Evangelist is seven feet long? This information fills you with admiration for the Power that endowed the human mind to rear such a vast pile, and proportion all objects to its immensity.

Brevity and directness of speech always appeals to the multitude. There is a something in it which satisfies.

From Fernald's Expressive English, page 362, we reproduce a story which is to the point:

Two young ministers were comparing notes. The first said, "I don't see how it is. My education is all as good as yours. In many ways, certainly, I have as much ability. My sermons are no longer than yours, but I always leave an audience tired, while you leave them delighted and inspired."

"I will tell you," said his friend. "You put your best illustration into your introduction and your best arguments into the body of the sermon, and reach the closing part tired and hurried and glad to get through as you can, and your audience feels the same way."

"I write my conclusion first. I put the very best thing I have into it. I learn it by heart. Then, however I may stumble or forget, when the time comes, I fire that conclusion, and go off in a cloud of glory."

There is more in this than an oratorical trick. The speaker sees the fitting close through the perspective of his discourse, and with this in sight keeps up his enthusiasm; treads the straight line in direct speech, and every word he utters has a value.

HUMOR OF THE SCHOOL ROOM

By Way of Comparison

An elderly visitor was trying to make conversation with a shy little school girl, and to this end recalled incidents of his own school days.

"We used to have recitations—'speaking pieces,' we called it—every Friday afternoon," he said, "and even now I can remember some of the poems that pleased me most. There was one on the 'Reindeer,' for example. Do you or any of your little comrades recite that?"

"I don't think so," the little girl murmured, timidly. "We have lots of nature lessons and poems—one on clouds and one on mist and one on the fog at sea—but I don't think we have any about rain."

Follow My Leader

"If seven sheep were on one side of the fence, and one of them jumped over to the other side, how many are left?" propounded the teacher to the primary class.

Pauline's observations of animal life had not been in vain, despite her tender years. "There wouldn't be none left," she replied, knowingly. "If one jumped over, they'd all follow."

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IDEALISM IN CULTURE, CONDUCT AND THE RELIGIOUS MOTIVE

By Rev. J. M. Wolfe, S.T.D., Ph.D.

(Continued from March Issue)

WHEN the materials of the world of reality are judiciously selected for the idealizing process, they give to the ideal itself a radiance of beauty and a glamour of refined conduct. Nature study offers a vast field, from which the young can gather the elements of formative ideals regarding the most important facts of life, which leave the impress of truth upon the ideal on account of the exactness of nature itself. Long before the young become conscious of the basic processes from which life itself comes, the background of beauty and refinement can be fostered in their unconscious memory and imagination. The growth of flowers, and where they come from; the Creator's purposes in the creation of insects, fowl, and animals, are all revealing. The knowledge, that the young are too liable to get in after years from defiled and contaminating lips, can here be made utterable through the voice of God's unfallen creation. As more and more the unseen and mysterious activity of the Creator is seen in the birth, nurture, growth and death, by providing laws which have regard for the most insignificant hireling in the lower creation, the more do the thoughts issue forth, and the informing feelings, for the construction of the wondrous ideal, which may afterwards be made the key to open the door to knowledge of the hidden things within themselves. How far beyond the vulgar realism that later perhaps and by chance will be divulged to them, with no inspirational background referable to it, is this ideal of the creative activity of God, and His creatures' participation in it. Nature study almost becomes religion when the rich interpretations, that are possible, are made. It can be made to aid the creative imagination in the motivation of conduct, just as in its higher forms it has sharpened the scientific acumen, and led to discoveries and inventions, otherwise seemingly impossible. Thus the wasp taught men how to make paper, fish and insects ink, and from the lightning in the sky Benjamin Franklin was led to the discovery of electricity.

The culture of the ideal through interpretation, or the third step, is a continuation or rather a constituent with the preceding two, of a unified process. This third step however may be viewed either as a process of discovering ideals in the world about, for children, or as a method of getting the most out of the ideals, that artists have conceived and presented in the several forms of their art. In both phases however the individual must get the ideal from realistic materials. However beautiful nature may be, there is always needed a culture of the mind, to see and appreciate the ideal hidden within it. The same is true of a work of art. Literature, excepting the extremely realistic and vulgar, is already an idealization. It aims to depict more than the mere outward appearances that appeal to sense, and to strike more or less deeply into well springs of passion, and the causes that move men's hearts and minds.

No two see the same thing alike. There are differences in appreciations and delights, from contacts with the same instructive and recreational materials. Interpretation is often thought of as a process of taking the object of study apart, analysis, and this is supposed to be true, whether it is a study of a literary masterpiece, or a painting of exceptional art value. It is strangely true, however, that interpretation, to be correctly directed, is a taking apart of the learner. The learner analyses himself in order that he may analyze the work before him. If there is want of appreciation, the blame is not with the ideal, but with the one who beholds it, and the technique of the one who helps to interpret it.

The process of interpretation is not in measures of the ideal, but in measures of the learner. A work of art is, as far as the technique can make it, a portrayal of the artist's ideal. Kindred spirits will interpret it very much alike. Interpretation is making the learner's spirit kindred to that of the artist who worked out his ideal through his art. To interpret the life of a saint, the soul of the child is lifted into some degree of kinship with the saint. To interpret divine spiritual ideals there is likewise needed that of grace, which lifts the soul into communion with the divine. Interpretation does not change the ideal, but it changes the one who learns to appreciate it. In ideals only the form is new.

Interpretation is a process of translating the idea in a thing to the mind of the one for whom it is interpreted; it is to lead others in the pursuit of the ideal. It is derived from inter: between, and perhaps *ΦΠΑΤΣΙΑ*, to speak. Interpretation is carrying a message between two or more persons, or between a thing or things, and a person or persons, and is intended to make the idea conveyable by the thing, intelligible to the mind or minds of the person or persons. There may be much explanation of the idea, without the interpretative results following. Much explanation is taken for interpretation, which it really should become, but too often does not. An idea may be unraveled ever so well in abstract and technical language, but it does not necessarily become an interpretation, because it does not make the idea intelligible to the other mind or minds. Of course the idea to be interpreted is definite and precise, and the interpretation is intended to convey it in that content, but this is not always accomplished. The process of interpretation has not been completed, however well intentioned and industrious the interpreter may be, until the idea is conveyed which is in the thing interpreted. If the child does not see anything in the ideal, then we may say that there is nothing there for him.

The method of interpretation should be as objective as possible, and given to that picturefulness which will ardently woo the imagination, impinging vigorous impressions upon the senses. It should be concise, precise, and practical, with the entire exclusion of casuistry in the details. The child should be given satisfying experiences with the ideal before he studies it at any length and by any process. All the dominant notes of simplicity and refinement should be clearly exhibited. The message to be conveyed through the ideal should be clear and defined. Pure intellectualism cannot but lead to deformity. The fantastic should be avoided in all delineations. The interpretation should reveal tendencies, rather than follow some that are found, because the past experiences may have grooved the child into undesirable channels. It should specialize in the desirable so that it may beget endeavors to accomplish and to behave. The feelings of the child must become identified with the great cause of the ideal. In this sorting out the ideal should be made deep, mellow, and many colored. Intensification through inspirational devices will bring activity into the ideal. Then there will be developed that insight and emotional vigor which produce interest, enthusiasm, and lead the inspired from mere good intentions to performance. From such practices will commence habits and skill in good behavior.

Extravagance, exaggeration, and special characterization can have no becoming company with ideals which are already too noble and beautiful to need such vanities. The ideals presented should be proper to childhood; childhood's own, because contemplation of the ideas and ideals of others tend to involute instead of evolving his given powers. Well chosen mottoes, proverbs, and maxims should be presented with the interpretation of the ideal, but these must not be vague, too general and beyond the experience of the child.

Children interpret the ideal, and they are aided by others in their interpretation. The others must first interpret themselves. In the case of whoever is interpreting it is a sensitive, a perceptive, and an ideational process. Before the thing interpreted becomes an idea in the mind of any one, it must pass these preliminary elements in the process. Whether vision or audition is employed, or both, it begins with sensation. This is true even in the thought process of intellection, regarding the idea or the ideal, because the materials must first be acquired by sensation.

In conscious sensation the sense organism apparently takes successively certain elements that affect the stimuli; some it does not take at all. The sensory activity that is organized for sensation is directed for perceptive processes. The perceptive process tends to accept what it instinctively desires. It selects those elements in the objects causing the stimuli, which are recognizable in the immediate background of the perceptive field. Persons standing before a show window, if tested, would show extreme varieties in this selectivity. Before a group congregates in front of this or that particular window, the process was begun. Some groups stand before a window exhibiting furniture, others before one showing kitchen ware, others before one exposing wearing apparel. Of the individuals before any one of them, no two are look-

ing at the same object with sameness in the details of their intent.

This variety is due to the influence of experience. Of this too there may be the greatest abundance. Some experience predominates. There is conscious or unconscious selection of the identifying perceptions. Some observers like this and others that, because some bring this type of feeling imagery to the front, and others another complex. They might be looking at book covers, and the several might have had a line of similar experiences with books, yet the components in the perceptive field of imagery and feeling which are assembled by any one, are different from those of every other, and the choices, likes, and dislikes become different. They are interpreting however what they see, and the process of taking the object apart, or analyzing, is preceded by an analysis, conscious or unconscious, of their own perceptive background, and a synthesis into an image, with which the objective analysis of a thing must agree in varying degrees, before it becomes pleasurable. The interpretation is made in terms of the interpreter, and when the interpreter is a different person from the learner, her delineations, language, imagery, must be fashioned to suit that particular learning activity which is characteristic of the individual or group, whom she is teaching. The ideal should never be interpreted in terms which lead the child to imagine himself in experiences which are not possible to his stage in life. They should follow the development of natural interest and curiosity. The interpretation should direct the attention from certain forces in their natures, so that feelings that are beset by them may not be prematurely exercised. Children of our time, especially, need retardation in many rather than acceleration. There is much more to be gained by developing the social, aesthetic, athletic, and the positive religious activities of the young. Over instruction is far more harmful than under instruction. In this it is true for the teacher as for every one else: it is better to sin by defect than by excess. In the interpretation of ideals, this does not mean that the ideal is to be changed, but the interpretation. A reader might hastily adjudge the above as requiring a change in truth itself, and summarily exclude the very thought of it from his mind. Patience and deliberation will easily lead to other convictions however. Artists give various interpretations of the Mother of God, as far as the form, color, and expression are concerned. No two artists use precisely the same symbolic elements, although the truths conveyed are always the same. In addition to this the child, looking at a picture of his mother at the age of ten, and then at the age of forty makes a different interpretation, although she really continues to be his mother, whether she is looked at with the buoyant affections of youth, or with the calm yet troubled vision of maturer years.

The reality that is to be interpreted must be brought within the experience that the mind of the learner can assemble for the reception. The explanation may produce an amount of amazement and admiration, but it is not likely to become a permanent possession. Apostrophes to ideals, however well intentioned, do not beget constructive results in the mind of the listener, because the background into which they are to be assimilated, to become fruitful, may be wanting. This is true of the idealization of things as well as of persons. Things that are entirely new or farfetched are not interesting. Persons whose characteristic traits are beyond and outside the past experiences of children will not only attract their interest, but cannot become materials for them to construct a practical form of conduct.

There is a very determined ability in children to appreciate, and there is a method by which they can be led to appreciate ideals. They place the warp and woof of their ideals in ideas and volitions. These must be observed if efficiency is sought in the effort to have them cultivate ideals. The ability is dependent upon the power to merge past experiences with new ones that are given them. They can understand that other children in the neighborhood or school room should be respectful to their parents and love them, because their own past history has been intimately associated with reasons in their own home why this should be done. They can understand why animals should be kind to their young, because the relationships and the contacts have come within their own experiences. They cannot however understand why a king of long ago

(Continued on Page 40)

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Canonical Age Required for Major Orders

To be ordained to subdeacon, one must have completed his twenty-first year, and this order is conferred only towards the end of the third year of the theological course.

Deaconship cannot be received before the twenty-second year is completed, and is conferred only after the beginning of the fourth year of theology.

Priesthood can not be received before the twenty-fourth year is completed, and can be conferred only in the second term of the fourth year of theology.

For tonsure and minor orders no age is prescribed, but the Canon Law prescribes that neither seculars nor religious may receive the tonsure before they have begun the course of theology. Tonsure is not any order, but is an indispensable requisite for receiving even the first of the minor orders. The reception of tonsure transfers a person from the state of the laity to the clerical state.

Subject of Holy Orders.

For valid ordination two conditions are required in the subject:

1. To be of the male sex.
2. To have received baptism.

For licit ordination the following conditions are necessary in the subject.

1. The candidate must have received the Sacrament of Confirmation.
2. His moral conduct must be conformable to the order which he wishes to receive.
3. He must have reached the canonical age.
4. He must have the necessary knowledge.
5. He must have received the inferior orders.
6. The canonical intervals must be observed.
7. He must be in possession of a canonical title if he wishes to receive higher orders.

By a canonical title is meant the assurance of an honorable subsistence for him who wishes to receive holy orders.

The Episcopate

The Council of Trent says in regard to the episcopate: "If any one say that the bishops are not superior to priests, or that they have not the power to confirm and ordain, or that the power which they have is shared by priests.....let him be anathema" (sess. xxiii, can. 7).

Matter and Form of Episcopal Consecration

The essential matter is the imposition of hands when the prayer of consecration is offered, and especially the imposition of both hands on the head of the Bishop-elect by the consecrating prelate and his two assistants. Form is the prayer of consecration and especially the words pronounced by the bishops when they impose hands: "Receive the Holy Ghost."

Important Ceremonies of Episcopal Consecration

First—The placing of the book of the Gospels on the head and shoulders of the bishop-elect together with the words: "Receive the Gospel, go preach to the people entrusted to thee; for God liveth and reigneth forever and can ever increase His grace in thee."

Second—The anointing of the head and hands of the bishop-elect with chrism, together with these words: "May thy head be anointed and consecrated by a heavenly benediction in the order of pontiffs. May thy hands be anointed with holy oil and the chrism of sanctification, and as David was anointed king and prophet by Samuel, so may they be anointed and consecrated."

Third—The blessing and handing of the cross or pastoral staff, and the ring, accompanied with these words: "Receive the staff of the pastoral office, in order to wage a godly war with vice, to exercise justice without being angry, to revive the zeal of thy hearers for the practice of virtue and to guard against neglecting through weak



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indifference to pronounce severe censure." "Receive this ring, a sign of faith, thou mayest keep the holy church, the spouse of Christ, free from stain."

Effects of Holy Orders

First—It confers the power to exercise the sacred functions. This is called the power of order.

Second—Like all the sacraments of the living, it increases sanctifying grace.

Third—It confers a special sacramental grace; that is, it confers that habitual grace which gives the right to the actual graces necessary for the discharge of the functions proper to each order.

Fourth—It imprints an indelible character on the soul, and hence it can be received but once. The Council of Trent declares: "If any one say that by this same ordination no character is imprinted or even that he who has once been a priest, may ever become a layman again; let him be anathema."

Obligation of Those Holy Orders

First—The obligation of leading a life that is holy, pure and blameless like that of Christ.

Second—From the time of receiving subdeaconship, the obligation of reciting the Divine office every day. By this obligation the minister of God becomes a man of public prayer, the representative of the Church in whose name he prays to God in heaven.

Third—In the Latin Church, the obligation of celibacy, from the time of receiving subdeaconship. In the beginning the law of celibacy existed in the Eastern Church as well as in the Latin Church, but gradually this point of discipline relaxed among the Greeks, until, as at present, only bishops were required to observe perfect continence. In the Greek Church, if marriage be contracted it must be done before receiving deaconship, which in the Eastern Church is considered the first of sacred orders. Marriage is not allowed afterward.

Hierarchy of Jurisdiction

Besides the hierarchy of orders, there is also a hierarchy of jurisdiction intimately connected with it. Therefore only priests and bishops who, besides orders, have received a canonical mission or jurisdiction, are lawful ministers of the sacraments and preachers of the word of God. Without this jurisdiction they can not lawfully administer any sacrament, although they have received the power to do so in holy orders; nor can they validly absolve in the Sacrament of Penance; for absolution, as we have seen, is a judicial act, which of its very nature requires jurisdiction. Therefore, to absolve validly a priest must have his "faculties" from the bishop. All those functions, however, of a priest or bishop, which depend only upon the power of orders are in all cases valid. An apostate, suspended, or deposed priest, if he uses the matter and form prescribed, and has the intention of the Church, can validly consecrate, but it would be an illicit or wrong act for such a person to consecrate. So, likewise, an excommunicated or apostate bishop can validly administer the Sacrament of Confirmation or Holy Orders. But the case is different with regard to those functions which depend for their validity upon jurisdiction, since no priest or bishop who is in communion with the Church can possess jurisdiction, unless the Church in some case makes an exception, as it actually does in favor of the dying, whom all priests have the power to absolve from all sins. But it is lawful only in the case of extreme necessity to use the ministry of a priest who is notoriously unworthy, particularly if he is suspended, deposed or excommunicated.

Duties of All Catholics Towards those in Holy Orders

First—To hold the eminent dignity of the priest in high esteem, for St. Paul says: "The priest is the minister of Christ Jesus, the man of God, His ambassador, His co-adjutor, the dispenser of the mysteries of God."

Second—To guard against laying the hand of detraction, of censure, or of insult upon the preachers of Holy Church: "Touch ye not My anointed, and do no evil to my Prophets" (Ps. civ. 15).

Third—To favor ecclesiastical vocations by giving alms, for example, paying for the education of a young man for the priesthood, for by this one contributes towards the salvation of a multitude of souls.

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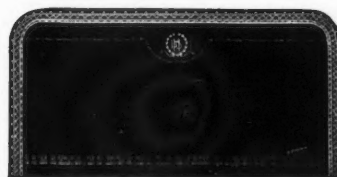
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Fourth—Never to turn aside from the clerical state those whom God calls thereto.

Fifth—To pray fervently that God may bless all in holy orders, and render their work for souls eminently successful, by making them priests according to Christ's own Heart.

THE TEACHING OF RELIGION The Foundations of the Self Activity Method

By Rev. C. P. Bruehl, Ph.D.

THE self activity method is not the artificial and arbitrary application of abstract pedagogical principles to the study of religion. On the contrary it is something that has spontaneously grown out of actual experience and naturally resulted from a careful analysis of human nature and a profounder insight into the essence of religion. That is precisely as it ought to be, for the teaching method must be adapted both to the subject matter that is to be taught and to the peculiar requirements of those that are to be taught. Any method that ignores these two factors is inevitably heading for abject failure. A teaching method that does not take into account the nature of the subject, will of necessity distort and denature the matter to be taught, whilst a teaching method that refuses to adjust itself to the psychological needs of the pupils will be unable to reach them and condemn itself to futility. The choice of a method, therefore, must be determined by these two considerations; that it does no violence to the subject by imposing a foreign form upon it and that it is in accord with the natural exigencies of the pupil. The self activity method possesses these two requisites.

If it demands performance on the part of the pupils and is not satisfied with mere intellectual acquisition of the truth, this demand arises from the fact that religion is not only a thing of the intellect to be known but a thing of the whole man to be done. Doing is paramount in religion. This is so basic in religion that it was always fully recognized. In no sense can it be regarded as a discovery of our own times. The venerable Thomas a Kempis gives clear expression to this idea when he writes: "I had rather feel compunction than know its definition. If thou knewest the whole Bible by heart and the sayings of all the philosophers, what would it avail thee without the love of God and His grace? Better indeed is an ignorant laborer who serveth God, than a proud philosopher who, neglecting himself, contemplateth the course of the heavens. Many, however, take more pains to know much than to live well, and hence, they often err, and produce little or no fruit." (Of the Imitation of Christ.) But the roots of the performance method go down still deeper. They go down to the Bible itself. The Lord frequently stresses the necessity of doing the word. Continually He emphasizes observance of the law. Doing of the will of God is the way to a better understanding of God. Love of God leads us straight to the heart of the mystery of His being. Well does Father Francis Cassilly, S. J. write: "Not only is it necessary to know and understand our religion; we must also carry out in our lives what we learn, remembering the saying of Christ, 'Blessed are they who hear the word of God and keep it.' (Luke xi, 28). St. James also insisted on the same doctrine, saying, 'Be ye doers of the word, and not hearers only, deceiving your own selves.' (i, 22)" (Religion: Doctrine and Practice. Chicago.) A method built on foundations so sound cannot but commend itself to our approval. It was a false philosophy that led away from this method. Overintellectualization in religious training is due to infiltrations from rationalistic schools. It is an evil legacy of the so-called age of enlightenment. The self activity method is a return to the sane traditions of the Church. The Fathers of the Church never waste their breath on profitless speculation but always proceed to practical applications. When they speak of God it is not to satisfy intellectual curiosity, but to kindle love of God in the hearts of their hearers. Their pedagogical methods may have been less perfect than ours, but fundamentally they were right. They were aware of the important fact that we learn our religion by practicing it. It stands to reason that a practical subject must be taught by continual reference to actual practice. No one can ever acquire manual skill by merely reading a book or listening to lectures. Practice in this case must go hand in hand with instruction. Religion is the very practical art of right living. It must accordingly be taught in a very practical manner. It must be learned by doing.

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Though it stands on a different level and though the activity in question is different, we can nevertheless apply to it the methods used in teaching the subjects of manual training.

When we consider the nature of man we arrive at the same conclusions. Man is not a purely intellectual being. It is not Catholic philosophy that has lost sight of this truth. This fatal mistake was made by modern philosophy which overlooked the extreme complexity of the human make-up. Even the non-Catholic psychologists failed to understand man as he really is. The ideomotor theory for a time very current in psychological schools shows how inadequate the concept of man was as held outside of Catholic philosophy. According to this theory every idea has a native tendency to issue in action. This theory at one time was very much in vogue as Professor E. L. Thorndike tells us: "The theory of ideomotor action has been, for a generation, one of the stock laws of orthodox psychology." (Psychological Review, 1913.) Psychological theories invariably influence educational methods. It follows that if they are wrong the pedagogical methods based on them will likewise be false. Now this theory of the kinetic character of ideas logically led to an over-intellectualization of instruction and education. For if ideas work themselves out in action, nothing is necessary but to impart good ideas. Little attention need be given the formation of habits, the culture of the will and the training of the emotions. The intellectual factor in education began to eclipse everything else. The results, of course, proved very unsatisfactory, for the beautiful scheme did not work out as it was expected to do. It simply is not enough to train man's intellect since besides being an intellectual being he is at the same time an emotional, sentient and striving organism. These phases of his being must receive the same, if not greater, attention as his intellectual side. We have succeeded in overcoming this barren intellectualism, to which the Church was never partial, for she knew man even better than the modern psychologist. She has never neglected the sensual side of man and quite frequently sought to reach his intellect by way of the senses. Her preference for pictures, statues, symbolical representations, elaborate rites and ceremonies loudly attests this fact. Much blame has been lavished on her on account of the appeal which she makes to the senses, but modern psychology vindicates her in this respect. It is after all in thorough harmony with human nature; and we must take man as he is, a being in which the senses and the emotions play a leading part.

Instruction today is no longer purely intellectual. It addresses itself to the senses as well. A thing seen makes a more lasting impression than a thing only intellectually apprehended. Hence, we use devices that will make the pupil visualize the things he is supposed to learn. Better still if we can make the child concretely express what he should learn. Let him manipulate ideas wherever that is possible and he will become more intimately familiar with them. If we have actually done a thing we will remember it more tenaciously than if we have merely heard about it. Tell a child how to baptize and he will hardly remember it. If ever called upon to do it he will most assuredly blunder at it. This experience has been made ever so often. Well instructed men have been known to make the most absurd mistakes when they were confronted with the necessity of administering baptism. Action only makes us really acquainted and familiar with things. If you want a child, and at that even an adult, to become thoroughly familiar with the ceremonies and the nature of the holy sacrament of baptism more than a merely description is necessary. Go through the sacred rite before his very eyes. Let him exactly see all the details. Then let him do it himself. After that we may confidently hope that he will remember. In this manipulation also the significance of the whole action will come home to him more clearly and more forcibly, because thought and reflection accompany the actions of our hands. In fact, whilst performing the ceremony he may be able himself to discover in it the deeper symbolism. Action stimulates thought and makes perception and observation keener. The hands are wonderful instruments of exploration. Let a child handle an object and he will know more about it than if you read to him by the hour. Then let him draw a picture of it or fashion it in clay and it will indelibly be fixed in his mind. And with the picture there will remain the many associations that were connected with it. Besides we must

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remember that doing arouses an interest that does not attach to mere listening. Activity revives attention and helps mental concentration. A child can be occupied in doing for a long period of time without any perceptible diminution of interest and attention, whereas if he only listens his interest quickly vanishes and his attention is scattered. The conclusion, then, is borne in on us with compelling force that the child must be given more to do and that we must expect him to listen less. We forget that mere passive listening with the outward bodily repose which it entails has a soporific effect on the mind. The rigid bodily attitude required by prolonged attentive listening puts a terrific strain both on the physical as well as the mental resources of the child. Self activity and doing relieve this strain and consequently keep the child's mind fresh and receptive. If the modern educator tries to reduce passivity in the classroom to a minimum and substitutes for it activity of some kind he has nature with him, since passiveness is more tiresome and fatiguing to man than action.

The self activity method rests on solid foundations. There is nothing artificial or arbitrary about it. It speaks a real insight into human nature and signals a return to that fuller understanding of the complex structure of man which always was current in the Catholic school of psychology.

Diocesan Teachers' College at St. Paul

By Rev. James A. Byrnes, B.Ph.

An event of importance in Catholic educational circles of the Middle West will be the opening of the summer sessions of the St. Paul Diocesan Teachers' College, which is set for the 20th of June. The institution is established in the mansion of the late James J. Hill, which was given to the diocese and has been especially equipped.

Activities will be inaugurated with a six weeks' session for Sisters only, offering completely standardized training under an exceptionally strong faculty, the curriculum embracing all the courses provided by the best state normal colleges, and including in addition the study of religion. Preliminary correspondence with the heads of religious orders has elicited an encouraging response, and the college will begin work with an enrollment of Sisters from the Dioceses of Duluth, St. Cloud, Winona, Crookston, Bismarck, Fargo and Sioux Falls, as well as from the Archdiocese of St. Paul.

Confining its efforts to the provision of opportunity for Sisters teaching in grade schools who heretofore have found it difficult to obtain special instruction in their field, the institution supplies a want which has been keenly felt, and its plans will not conflict with those of other university and college summer sessions for religious instructors in secondary schools. It will be academically identified with the College of St. Thomas, enjoying the recognition of the North Central Association, the University of Minnesota and other institutions, which will be a matter of importance to teachers when transfer of credits is desired.

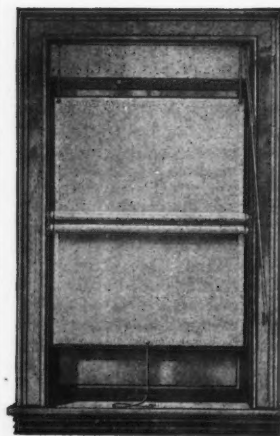
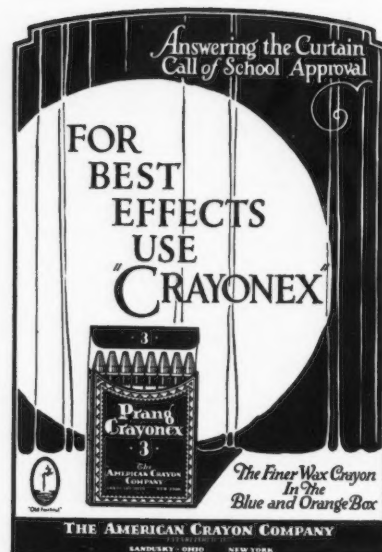
The curriculum includes six courses in religion, comprising Church History; Apologetics; Catechetics; Ethics, and the Sacraments and Commandments. Subjects of the general educational courses are: General Psychology and Educational Psychology; Principles of Education, I.; Principles of Education, II.; Educational Tests and Measurements; School and Classroom Management; School Hygiene and Sanitation. The Methodology courses will be: Reading and Speech, I.; Reading and Speech, II.; Arithmetic, I and II; Geography, I and II; English, and American History.

Sessions will be held daily, during the six weeks' term, each course requiring forty-eight hours' work. Next year it is proposed to open a model training school which will hold sessions in the Cathedral School, adjacent thereto.

Psychology Old and New.

On page 403 of the February issue of the Catholic School Journal is an article on "The Problem of Psychology, or Psychology Old and New," by Sister Egbert, O.S.C., M.A. The author writes to say that the second paragraph of that article should read as follows:

"St. Augustine's view that sensation is an act of the soul and not an operation was amended and transformed into the idea of consciousness, which is the real subject of psychology, with physiology as a collateral aid. In fact, our knowledge of physiology has made the study of psychology a simple matter. Sensation, consciousness, the selective power of the memory, are problems that the great philosophers from Augustine to Aquinas have dwelt upon."



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BREVITIES OF THE MONTH

Invitations to participate in the first annual interscholastic track meet to be held at Washington under the auspices of the Catholic University of America on May 14th have been sent to the leading Catholic high schools of the east. It is the purpose of the meeting to add a stimulus to track athletics.

Prominent women of San Francisco and of the East Bay and Peninsula cities took definite action in stimulating a plan for the building of a new school for sub-normal children costing \$180,000.

Rev. Mother D'Youville, foundress of the Grey Nuns, whose cause for canonization was brought before the Vatican in 1890, is now before the Sacred Congregation of Rites. Mother D'Youville died in Montreal Canada in 1771.

Earning a string of 95's in the quarterly exams, working six hours every evening, and having time enough to make a hobby of reading the classics is something not many students can do, but Ignatius Floersch, a Junior in the Creighton College of Arts and Sciences does it nicely.

On Sunday, March 20th, amidst a large concourse of his more intimate conferrers gathered at the Sacred Heart College, San Francisco, Brother Xenophon, former Provincial of the West, celebrated his golden jubilee as a Christian Brother. Brother Xenophon is the third Christian Brother to labor for half a century on the Pacific Coast.

Homiletics has been chosen as the subject of this year's meeting of the Franciscan Educational Conference to be held at St. Francis College, Athol Springs, N. Y., July 1-3. It is expected, because of its vital appeal to the apostolic sons of St. Francis, to result in a large attendance at the meeting.

Sunday schools in the Army, institutions little known to the general public, are flourishing and advancing steadily. New methods in religious education are being employed, and large numbers of children and soldiers are being reached by this ministry of chaplains.

The Laetare Medal, granted annually by the University of Notre Dame to "an American lay Catholic distinguished in literature, science, art, commerce, philosophy, sociology or other fields of beneficial activities," has been awarded this year to Margaret Anglin, the actress.

To facilitate the attendance of American Catholics at the Fifth International Congress of Catholic Youth of the World to be held at Lourdes, September 15 to 18 next, a pilgrimage to Lourdes and Rome has been arranged. The pilgrimage will leave New York on August 20 and return September 26.

Catholic papers throughout the United States published the recent official address of Archbishop Curley of Baltimore strongly condemning an educational project fostered by Rev. John O'Brien, chaplain at the University of Illinois. The Archbishop characterized as un-Catholic the philosophy taught by Father O'Brien and also censured a prayer written by the priest. His Grace concluded by calling attention to Father O'Brien's connection with a new Catholic school magazine of small circulation printed in Illinois, severely criticizing the priest's writings in that magazine and requesting the religious to exclude the publication from their schools.

Use of public school time for religious instruction, the subject of a major legal struggle in New York State and of wide discussion by educators and ministers in many parts of the country just now, is actually a fact in twenty-six states of the Union, it is revealed in a recent survey.

The University of Notre Dame has established a national Play Information bureau, which already has been an aid to dramatic enterprises throughout the country. It is the purpose of the Bureau to aid parish dramatic societies in the selection of plays and in the handling of production details. The service is free.

The Catholic Sisters' College at the Catholic University of America, Washington, has in effect been held up as a model for institutions of its kind by no less an official than Cardinal Laurenti, Prefect of the Sacred Congregation of Religious, at Rome.

Sixty-one Catholic school pupils achieved almost a 100 per cent. average in the music memory contest recently held at Detroit for the school children of that city.

Holy Redeemer School, with an average of 99.9 per cent. was awarded the first prize donated by the philanthropic department of the Catholic Study Club. St. Catherine's School which also had an average of 99.9 per cent. was given second first prize.

The sixty-one parochial school students and the successful public school students were given gold medals.

Within less than two weeks from the announcement of the Holy Father's desire that American Catholic educational institutions aid his efforts in behalf of the youth of Russia, more than sixty scholarships have been placed at his disposal by the heads of various universities, colleges and academies throughout the United States.

Priests and nuns were swindled of more than \$100,000 by Khamoo Amersha, 28 years old, who posed as a Chaldean priest raising funds for an orphanage in Mesopotamia, according to confessions made to immigration officials at Chicago. He had credentials allegedly from various church dignitaries of Mexico and Asia.



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(Entered as Second Class Mail Matter in the
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April, 1927

Vol. 27, No. 1.

EDITORIAL COMMENT

Dealing with School Children

Philadelphia, as students of geo-
graphy in many instances no doubt
are aware, is situated in the county or
Schuylkill, State of Pennsylvania.
Some twenty years ago, when the 800
public school teachers of Schuylkill
county were assembled in attendance
at their annual institute, they were
called upon to act upon a resolution
asking boards of education to author-
ize a daily nap of ten minutes for
children in the schools. The proposed
innovation was defeated, but its dis-
cussion took up a great deal of the
time of the institute. In all probab-
ility, however, the waste of time was
no greater than will be that at some
of the teachers' meetings during the
coming summer, for nearly always
there are proposed innovations to be
discussed at meetings of public school
teachers, and frequently they are not
less preposterous than was this one.

The Philadelphia proposition orig-
inated with a business man—a pros-
perous merchant of the staid old
Pennsylvania metropolis—who had
formed the habit of taking a nap at
noon and was convinced that it helped
him through the rest of the day, which
led to conviction that it would be
beneficial to others, wherefore his de-
sire to have the practice of taking a
daily nap introduced into the public
schools. It would take but a very
short sheet of paper to hold a list of
the subjects which have been pro-
posed by business men and others as
suitable for engraftment upon the
American public school system.

Every competent teacher is aware
that a much better plan in dealing
with school children than to arrange
for putting them to sleep is to man-
age matters with a view to keeping
them awake, which is easily effected
by keeping them interested in their
lessons.

For this reason, the competent
teacher seeks to impart interest to the
topics with which the pupils are called
upon to deal, and to vary the exercises
so that none shall be prolonged be-
yond the point where attention begins
to flag. The competent teacher knows
that the maintenance of alertness on
the part of the pupils is dependent to
some extent upon the teacher's man-
ner. Consequently the competent
teacher avoids monotony in manner
and in methods. A spirited recita-
tion stimulates each pupil to do his
best.

When a competent teacher finds
that despite every device for impart-
ing "snap" to a recitation, the pupils
are growing languid or drowsy, she is
prompt to arrive at the conclusion
that defective ventilation is at the
bottom of the trouble, and sees that
windows are opened to admit fresh
air.

The ideas of competent teachers as
to methods of dealing with school-
room problems are far more valuable
usually than those of business men,
no matter how capable the business
men may be in laying down rules for
the conduct of matters in their own
field.

Courses in Library Work

The time has gone by when any-
body who aspired to a position as li-
brarian was assumed to be qualified
if he or she liked books. Library
work has become systematized and
taken on the aspects of a profession.
Not only librarians, but their helpers,
in many States, are obliged to be se-
lected from individuals supplied with
credentials certifying that they have
undergone formal training for the
work.

This is a normal outcome of the
position which library work has
reached in the recognized machinery
of education. It is in harmony with
the theory that librarians must be
useful as well as ornamental. So far
as libraries supported by taxation are
concerned, it is no more than a rea-
sonable measure of protection for the
public.

As a natural consequence of the
situation, courses of education for per-
sons seeking to qualify for library
work have been established in several
of the colleges, and library schools
are maintained in some of the States.
Some of these courses are for indi-
viduals desiring to secure degrees,
while others, more elementary in their
character, but highly practical, aim
only at the obtaining of certificates,
being designed especially for the ben-
efit of persons already actively engaged
in library work, and unable to leave
their posts for a year or more of full-
time study. They also afford attrac-
tive opportunity for individuals ambi-
tious of obtaining employment in li-
brary work, but lacking qualifications
to register for a graduate course.
Work in the certificate courses is or-

fered through university extension for
late afternoon and evening classes
and for students attending summer
sessions.

The courses are arranged to cover
the following subjects: Bibliography,
Cataloguing and Subject Headings,
Classifications, Indexing, Filing and
Cataloguing as Applied in Business.
Applicants for admission are required
to satisfy the director of the school
that they possess the qualifications
requisite for library work, and can-
didates for certificates will also be
called upon to offer a minimum of one
year of college study, as well as to
pass at the conclusion of their work
in the class a comprehensive written
examination covering the entire field
included within the scope of the
course. Before a certificate is issued,
the candidate will be obliged to pre-
sent evidence of satisfactory experi-
ence in an approved library.

These are strict requirements, but
there are substantial rewards in pros-
pect for those who labor to meet
them; for with a certificate in hand
one can stand a chance of employ-
ment in a library, with opportunity
of reasonable compensation and hope
of advancement, as library work no
longer is without a future for those
equipped and determined to make it a
profession.

In Pursuit of Learning.

The March issue of the School
Journal noted that two Franciscan
nuns of St. John's Hospital at Spring-
field, Ill., who have achieved the dis-
tinction of honor students in their
work, travel nearly 400 miles a week
between Springfield and Chicago, for
the purpose of attending the sessions
of a class at De Paul University.
Other instances of long journeys in
pursuit of education are gleaned from
recent issue of the Catholic press, one
of them being that of Quinn McGuire,
a student of St. Patrick's Academy,
who lives at Gray's Lake, 41 miles dis-
tant from Chicago, going back and
forth by rail and foot, a distance of
85 miles every day—a total of 425
miles every school week.

This record, however, is more than
matched by those of several of the
students attending Cathedral College,
the preparatory seminary of the Dio-
cese of Brooklyn, New York. Two of
these, James Bledsoe and James Co-
oper, it is reported, make daily trips
of 82 miles from and to Brentwood,
totaling 410 miles a week; Jos. Graham
and Jos. Lowe, of Central Islip, make
90 miles a day, which amounts to 450
miles a week; Edward Phillips, James
Griffin and Gerhard Fellerath, of Say-
ville, with round trips of 105 miles
each day, cover 525 miles in the course
of a week. But even these are distanced
by Gerald Sheridan, who lives at
Patchogue, traveling 55 miles to reach
school and 55 more to return, his
weekly total being 550 miles. In the
case of every one of these students of
St. Patrick's there might be claimed
additional distance for the ground
covered on foot in getting to and from
the railroad stations, but this is not
included.

So far as distance between place of
residence and place of study is con-
cerned, the palm still belongs to the

Franciscan nuns living at Springfield and attending school in Chicago.

The railway has wrought marvels in the direction of making distance negligible, but so has another modern invention—wireless telegraphy. Think of the thousands, at places near and far, over the broad expanse of a continent, who by means of radio transmission can listen to the voice of a lecturer.

Advice to Authors.

The American Library Association publishes a monthly bulletin with the title, "Adult Education and the Library". "Instruments of Education" is the subject of an article in the March issue which contains a suggestion worthy of attention on the part of writers, namely that every book designed to serve as an instrument of education should be intelligible to the layman. In other words, the aim of the author who writes for the general public should be to achieve clarity without sacrifice of content. Here is the indictment brought against books now standing on the library shelves:

"Books on serious subjects have been written for the scholar and specialist; if not, they have been watered down by way of popularizing them until proportion, fact and truth are diluted out of them. . . . A new form of serious literature must be written. Books must be humanized. . . . This does not mean that there should be fewer books for professional students and specialists—although it is a fair question whether they too would not welcome a literature unafraid of clarity—but that books must be written also for those who are not scholars, who have an interest in ideas, but cannot and perhaps will not struggle with the unnecessarily recondite. . . . It is not unreasonable to ask that a book be no more recondite than the subject with which it deals. Yet nine out of ten books on history, economics, science or philosophy are more difficult than their subjects. Few ideas in economics are as complex as the language in which they are presented."

The essence of this criticism is that authors fail in the practice of their art when they neglect to identify themselves with the interests of their prospective readers. It is a fault in a writer as it is in an orator to shoot over the people's heads.

Studying the Children

Katherine Glover, writing under the auspices of the American Child Health Association, lists as follows some hopeful things that are springing forth from the endeavor to deal practically with the problem of qualifying the rising generation to bear its part in carrying on the world:

"Parents are gathering together under expert guidance to examine into their common problems, to study the motives of conduct of children, to determine the environment most encouraging to development.

"Centers of research are being established at many universities where laboratory methods are being applied to the study of childhood, in its specific and in its total aspects.

"Studies of children are being made by physicians, by psychologists, both

individually and in clinical groups, to get an accurate measure of physical and mental development in terms of the normal.

"Observation and corrective clinics are springing up all over the country where handicaps and defects are as speedily as possible treated and ways and means of developing the maximum child are being determined.

"And the discovery and experimentation brought out through these various means are being widely disseminated and absorbed into common practice in the home and in the school.

"With each May Day health has expanded in its significance until it now includes the whole child rather than merely the physical child. This year, May 1st coming on Sunday, leads up logically to that weak spot in the whole program of child nurture—consideration of the child's spiritual needs. The churches of the country have been asked to examine into the contribution they can make to knowledge and training of the child in his spiritual aspect and to give to this task the same thoroughness which educational and scientific groups have given to the physical and mental aspects. This is evidence of the progress towards the rounding out of the study of childhood and the ways and means of protecting and developing the whole child.

"Following immediately after May Day the American Child Health Association, at the instigation of the president, Herbert Hoover, will call together in Washington all the national agencies in allied fields to join in conference for the discussion of the progress of child welfare during the past quarter of a century, to determine how to strengthen their lines of co-operation and more clearly to define their goal."

Important Books Formally Listed

At the request of the American National Committee on International Intellectual Co-operation of the League of Nations, the American Library Association has made a list of the thirty-seven outstanding books published in the United States during the year 1925. The divisions of the list are History, Social Science, Religion, Philosophy, Belles Lettres and Art, Geography and Travel, Philology and Literary History, Natural Science, and Applied Science. Fictive and children's books are not included. The plan of the Institute is to complete a World List of 600 titles, each country which published 10,000 or more new books annually to be represented by forty, and other countries by a number proportionate to the number of books constituting their respective annual outputs.

Plays for Commencement Exercises.

"Connecting Links", a play written and presented by the pupils of the History Department of 1925, St. Joseph's Academy, Saint Augustine, Florida, and "Miss Up-to-Date", a class play written and presented by the sophomore and freshman pupils of 1924 in the same institution, were so successful at the times of their original performance, and have been so much talked of since that they have

been published (separately) in pamphlet form, for the benefit of other institutions looking for suitable dramatic material for utilization in connection with similar events.

Both plays are brightly conceived and wrought out in a manner which reflects credit on the instruction and assistance which the pupils who presented them must have received from highly gifted and assiduous teachers. Each play requires for presentation about an hour. The dialogue in both plays is brisk, natural and happily lightened with humor. The action is sprightly and interesting, while not too difficult for the ability of youthful talent. There is in each piece enough plot to hold the composition together and command the approval of the audience. Also there is opportunity for picturesque tableaux and the introduction of pleasing music. Full directions regarding costumes, stage settings, etc., accompany each play.

The plays are copyrighted by the Sisters of St. Joseph, St. Augustine, Fla., from whom they may be procured for 50 cents per copy.

May Day as Health Day

In many places throughout the United States the celebration of May Day as Child Health Day has been grafted upon the stock of customs, ceremonies and revels pertinent to that ancient festival.

Tennyson's May Day heroine perished in youth, possibly from tuberculosis. No wonder if medical authorities alert against the spread of that dread disease are favorable to utilization of the May Day festival for propaganda in the interest of personal and public sanitation, for this is the surest method of fighting the whole category of ailments that threaten physical wellbeing. In several instances mayors of cities and governors of States have issued proclamations favoring the observing of May Day as Health Day in the schools. The indications are that the observance will grow.

The importance of cleanliness, the value of exercise, the benefit of fresh air—these and other hygienic truths are, impressed upon juvenile minds by exercise designed for the purpose—exercises in which children will delight to take part. In many instances safety first maxims and drills are pertinently made a part of the program. Not only in some of the smaller cities, but also in rural communities, it has been found possible to get fathers and mothers to enlist in the celebration of May Day as Health Day, and by this means audiences have been provided for physicians delivering addresses on Child Hygiene which conveyed important information to the older folks. Radio broadcasting has been resorted to with excellent effect.

Under wise direction there will be no danger of the observance of May Day as Health Day contributing to the menace of faddism in the schools.

Warning! Beware of Magazine Agents.

In view of the risk subscribers some times take in entrusting a canvassing agent with the payment of subscription, The Journal specially asks subscribers to remit direct to the publishers. No agents are employed by The Journal.

IDEALISM IN CULTURE, CONDUCT AND THE RELIGIOUS MOTIVE

(Continued from Page 31)

had a right to the respect of his subjects; because they may be wanting in those civic experiences which make clear the facts of order in society. When the civic-social traits becoming to young citizens are realized through experiences with the government in their own community, near at hand, they can take a step farther from home and add to the already acquired experiences.

Abilities differ in children as well as in adults, just as intelligence. It is not on a common level in all. Experiments show this very clearly with regard to all school subjects. High ability in reading does not always have the same elevation in arithmetic. The ability to appreciate ideals is very varied in different individuals. Some are ultra realists and have not that penetration of mind to see beneath color and form, and to rise to exalted heights of spiritual and religious enjoyment, because of the vision of the hidden beauty and truth. It seems to be a part of the personal endowments which the Creator gave to each individual. Different characters cannot rise to the same level of appreciation of the same thing, and vary still more in regard to a variety of objects. The power of high appreciation in two individuals does not always center about the same ideal, or if it is equally high on the presence of the same ideal, it is not brought to this height by the same element of beauty, goodness or truth in it.

There are individual differences in the abilities of creatures to apprehend the truth and beauty in ideals, and also in their appreciation of what they apprehend. The apprehension however is a prerequisite for a degree of appreciation. The varieties of appreciation perhaps are effected by the differences in the abilities to apprehend. It is important then that in the presentation of ideals to the young, their abilities to apprehend be taken into account. They must be chosen in a sequence in which the first proves interesting because it is explicable in the light of previous experience, but adds something, when understood, to the body of such experience.

(To be Continued in May Issue.)

TENNYSON'S IDEA OF HIGHER EDUCATION OF WOMEN AS EXPRESSED IN "THE PRINCESS"

By Sister Mary Albensia, O.S.F., (Felician) A.B.

(Concluded from March Issue)

The further charm of the poem is its beauty of description. The poet paints pictures in words. The beautiful palace, its garden, sculpture and painting, the entrance to the college, the little street "half garden and half house," the plump armed ostleress, the "pillared porch, the bases lost in laurel," are all magnificent pictures. Then, too, the college with its grounds, its garden walls, and fountains enlivened by the gay and graceful young girls, and the "silk-clad professors," all have a kind of attractiveness and pleasing color about them. The stately pictures of Ida descending with her train of robust girls to the battlefield, the warriors and the camp, the tournament itself, are all creations of the poet's genius. The landscape imagery is likewise delightful, no matter whether we are listening "to songs, whispers and the shrieks of the wild woods together" or seeing the open country, valley, cataract, woodlawn, "tumbling river," smooth lake, or the calm sea at night.

Nature is described chiefly through comparisons. The figures used are attuned to the emotions expressed: thus the wrath of the Princess where she is portrayed with the jewel on her brow is compared with a mystic fire on a masthead prophetic of a storm. Charles Kingsley said of the "Princess": "How far Mr. Tennyson can have attained the prodigal fullness of thought and imagery which distin-

guishes this poem, and especially the last canto, without his style becoming overloaded seldom confused, is perhaps the greatest marvel of the whole production." * The narrative part of the poem is interesting and well told, although at times the long speeches of the Prince and of Ida are difficult to follow, because of the over-elaborate diction and ornate imagery. The humorous and the serious are well balanced. While fantastic in its subject, it is eminently human in sentiment, and the human rises higher and higher into the moral as the story develops. The poem plays with the arbitrary and the theoretical; but it plays with them only to make them their own confutors. Fancy, humor, pathos and passion are equally employed to bring home the lesson of the poem, which is love and the higher education of women. The familiar and the lofty, the ideal and the homely, the comic and the tragic, run side by side, obedient to the master's hand. The characters are well described in a few striking touches, and their emotions are expressed with energy and animation.

The poem is not the greatest of the author's longer works, is nevertheless a delightful poem and an interesting piece of work. Saintsbury calls it "a masterpiece". It is not entirely flawless, yet the faults are mainly those of detail, such as an occasional want of clearness, exaggerated scenery, and the like. Nevertheless, the reader is so enchanted by the music, the captivated scenery, and the charming lyrics that he soon loses sight of the little defects. The beauty of the poem blurs all its imperfections and irregularities. Its characteristics may be summarized by saying that it unites an abundance of lovely imagery with dramatic power and sweetness of music.

Although the "Princess" did not exert any definite influence in the poet's own time and country, yet it is a lasting contribution to the question of woman's education, a tribute to her glorious mission as a mother, and a precious asset of English Literature.

*Kingsley, Miscellanies.

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NEW BOOKS REVIEWED

America's Roots in the Past. By Daniel J. Beeby, Principal, Oglesby Public School, Chicago, and Dorothea Beeby. Cloth, 424 pages. Price, Charles E. Merrill Company, New York.

This book is intended to supply the need of a text to furnish pupils in the Fifth and Sixth grades with a background for the profitable study of United States history in the Seventh and Eighth grades. The emphasis throughout is on the origins and development of social institutions. Beginning with Egypt the course of general history is broadly sketched to the time of Columbus. The last eleven chapters tell how the New World was discovered and explored, what ideas of government and social life the colonists brought from Europe to America, and how some of these ideas underwent modification in the new environment. The book is brightly written, in a spirit of breadth and fairness. The publishers offer to send samples on request where the purpose is examination with a view to its use as a classroom text.

Individual Progress Reading. Story-Folk. First Book. By Ambrose L. Suhrie, Ph.D., Professor of Normal School Education in New York University; Formerly Dean of Cleveland School of Education; and Myrtle Garrison Gee, Instructor in Institute of Education, New York University; Formerly Demonstration Teacher in Elementary Grades, in Collaboration with John Martin, Editor of "John Martin's Book." Illustrated by Mabel Betsy Hill. Cloth, 112 pages. Price, World Book Company, Yonkers-on-Hudson, New York.

Individual Progress Reading. Story-Fun. Second Book. By Ambrose L. Suhrie, Ph.D., and Myrtle Garrison Gee, in Collaboration with John Martin. Illustrated by Mabel Betsy Hill. Cloth, 174 pages. Price, World Book Company, Yonkers-on-Hudson, New York.

Individual Progress Reading. Story-Friends. Third Book. By Ambrose L. Suhrie, Ph.D., and Myrtle Garrison Gee, in Collaboration with John Martin and George H. Gartlan, Director of Music in the Public Schools of Greater New York. Illustrated by Mabel Betsy Hill. Cloth, 256 pages. Price, World Book Company, Yonkers-on-Hudson, New York.

Individual Progress Reading. Story-Adventures. Fourth Book. By Ambrose L. Suhrie, Ph.D., and Myrtle Garrison Gee, in Collaboration with John Martin and George H. Gartlan. Illustrated by Mabel Betsy Hill. Cloth, 319 pages. Price, World Book Company, Yonkers-on-Hudson, New York.

The aim of these books is to interest children in reading and to induce

them to enlist in the cause of arousing interest in reading among other children to whom social influences make a stronger appeal than the printed page. A careful examination of the well-written, well-illustrated and well-printed little volumes conduces to the conviction that they are likely to achieve their mission. The authors have had experience of their own as teachers, and have supplemented this by consultation with other instructors capable of affording helpful suggestions. American text-books have undergone vast improvement during the past twenty years, and this is noticeable in school readers as well as in treatises devoted to other branches of study. This new series will find friends among teachers and pupils, notwithstanding the obvious merit of more than one competing series already in the field.

Literary Exercises. By Arthur Vincent Coghlan, S.J. Book Two. Cloth, 140 pages. Price, Arthur Vincent Coghlan, S.J., University of Santa Clara, Santa Clara, California. Father Coghlan's first contribution to the literature of the class in English composition—Book One of the series to which this little volume belongs—laid stress on the judicious selection of words as a factor in the making of a powerful style. Book Two places emphasis on the importance of sentence-construction with a view to the attainment of strength in the art of expression. There are also chapters on clearness and plot, and on the personal essay. Pupils will be invited to try their skill at the writing of the short story, before they finish with Book Two. Later there will be a volume devoted to local color, atmosphere, contrasts, and other qualities of the artistic short story.

Isaac Pitman Shorthand. Commercial course. New Era Edition. Cloth, 239 pages. Price, \$1.60 net. Isaac Pitman & Sons, New York.

"That which pleases long and pleases many," said Dr. Johnson, "must possess some merit." Certain it is that Pitman's shorthand has held its own, and that not a few of the other systems which have come up since it first appeared, have gone down and are now forgotten, while Pitman's continues in favor. This is partly because of intrinsic merit and partly because of progressive improvements, which have made it better and better fitted to practical needs. The volumes of the "New Era" edition exhibit Pitman at its best, and are models of text-book-making.

Le Livre de Mon Ami. By Anatole France. Adapted for the Use of Schools, with Introduction, Notes, Phrases, etc., by V. F. Boyson. Authorized Edition. Cloth, 210 pages. Price, 70 cents net. Oxford University Press, American Branch, New York.

The Introduction, which is in English, supplies a sketch of the life of Jacques Anatole Thibault, better known by his pen name of Anatole France, and a brief but sympathetic critique of his writings, this being followed by a list of the names and dates

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of first publication of his principal works. The carefully printed text of the little classic which gives the volume its title is followed by copious and helpful notes, an ample vocabulary, and an explanation of characteristic phrases and idioms used by the writer. Like all the output of the Oxford Press, the book is choicely printed.

The Little Flower Treasury. A Prayer-book for All Occasions; Containing Besides the Usual Devotions, the Proper Mass, a Novena, a Litany, and Other Special Prayers and Spiritual Readings, Many in Her Own Words, in Honor of Saint Teresa of the Child Jesus, "The Little Flower of Jesus," Collected from the Life and Writings of the Saint and Other Sources, and Edited by Caryl Coleman, Carmelite Tertiary. With an Introduction by Rev. William R. Charles, St. Vincent de Paul's Church, Albany, N. Y. In various bindings, 212 pages. Price, net, according to binding, from 65 cents up. Benziger Brothers, New York.

There are in this little volume a number of prayers in the words of St. Teresa which have not been included in other collections. These, in addition to its other contents, make the volume especially precious.

The Bad Little Rabbit, and Other Stories. By Madge A. Bigham, Author of "Merry Animal Tales" and "Fanciful Flower Tales." Illustrated by Florence Likel Young. Cloth, 156 pages. Price, 75 cents net. Little, Brown, and Company, Boston.

Miss Bigham knows how to tell a story in a way to enchain the imagination of the young, and she has a great many stories to tell, about little boys and girls, as well as about cunning animals of various descriptions, and some of the animals are pets. The book is dedicated to "Jim Boy" and "Helen Jane." Innumerable youngsters will be glad that the book has been printed, enabling others than "Jim Boy and Helen Jane" to revel in its contents.

Teacher Tells a Story. Book Two. Story-Lessons in Conduct and Religion for Every Day in the School Year; Containing Also Teachers' Helps for Use with "Religion Hour: Book Two. Story-Lessons in Conduct and Religion." By Rev. Jerome D. Hannan, D.D. Cloth, 352 pages. Price, \$2 net. Benziger Brothers, New York.

Built upon the idea that the teaching of religion is the most important factor in Catholic education, Dr. Hannan's books may truly be said to rest on a solid foundation. "The success of the Christian teacher," he believes, "is measured by his ability to mould the characters of his wards in Christ according to the principles of Christ's Gospel." These stories are the reverend Doctor's contribution to serve as instruments to that end. The success of the first series, contained in Book One, having been demonstrated by experience in the class room, the author has been emboldened to write

the series contained in Book Two. The stories are interesting, well told, and adapted to the young learners for whom they are intended. Each story conveys a valuable truth which will make a deep impression on the mind of every reader. The book is sure to be a favorite with pupils as well as with teachers in Catholic schools.

The Great Conquest. Edited by Randall J. Condon, Superintendent of the Cincinnati Schools. Cloth, 337 pages. Price, 85 cents net. Little, Brown, and Company, Boston.

This is "Book Four" of the series entitled "The Atlantic Readers" and if used in class is especially adapted for the Seventh Grade. It is excellent for supplementary reading in schools and as a gift book for children from their fathers and mothers. The material it contains embraces fresh selections from a wide variety of sources, principle held in view by those who gathered them being the importance of providing the young with literature "that will deepen the sense of moral truth and inspire to noble action." Teachers have been consulted in the preparation of the attractive volume, which is as valuable on the informational as the inspirational side. The illustrations are notable for artistic excellence, and the typography is a credit to the printer's art.

Junior Rational Typewriting. By Rupert P. SoRelle. Cloth, 106 pages. Price, \$1 net. The Gregg Publishing Company, New York.

This is a text designed for junior high schools which have established a definite course and also for those which desire to undertake instruction in typewriting as an experiment. The first objective proposed is to ascertain the pupil's aptitude for the subject. The second is to make practically valuable his first month's work even if he should be obliged to discontinue further study at the end of that time. Eight weeks, it is computed, will give him good command of the keyboard, though that is insufficient to enable him to write with speed. The book is not intended for the training of professional typists, but it will serve a useful purpose, for there are many not thinking of careers as such who desire to be able to operate the typewriter. The book is based on a programme of three periods a week for one year.

Standard Elementary Shorthand. By Frances Effinger-Raymond and Elizabeth Starbuck Adams, Well-sley B.A., Columbia M.A. Cloth, 115 pages. Price, 60 cents net. The Gregg Publishing Company, N. Y.

The technology and results of an interesting and satisfactory experiment in the teaching of shorthand are set forth in this little book, together with much valuable collateral material. Thousands throughout the country are concerned in the branch of education to which the volume is a useful contribution, and many are the teachers of elementary shorthand who will desire to carry out in their own classes some of the experiments here described.

Report of a Survey of the State Institutions of Higher Learning in Indiana. Made by a Commission Composed of Charles H. Judd, John A. H. Keith, Frank L. McVey, George A. Works and Floyd W. Reeves. Paper covers, 206 pages. Price..... Board of Public Printing, State House, Indianapolis, Indiana.

The institutions covered in this survey include Indiana University, Purdue University, Indiana State Normal School at Terre Haute, and the Eastern Division of Indiana State Normal School (The Ball Teachers College) at Muncie. The Commission submitted the report to Governor Jackson under date of December, 1926. Chiefly important to the people of Indiana, the report possesses elements of interest for students of education in general.

Current Educational Notes (Continued from Page 10)

- (1) Add together the following numbers. Three thousand and nine, twenty-nine, one, three hundred and one, sixty-one, sixteen, seven hundred and two, nine thousand, nineteen and a half, one and a half.
 - (2) Multiply 10,008 by 8,009.
 - (3) In a town five miles wide and six miles long, how many acres?
 - (4) How many steps of two and a half feet each will a person take in walking one mile?
 - (5) What is one-third of 175%?
 - (6) A boy bought three dozen of oranges for 37½ cents and sold them for 1¼ cents apiece, what would he have gained if he had sold them for 2¼ cents apiece?
 - (7) There is a certain number, one-third of which exceeds one-fourth of it by two; what is the number?
 - (8) What is the simple interest of \$1,200 for twelve years, eleven months, and twenty-nine days?
- Undoubtedly upper grade pupils in the Catholic parochial schools of the present day will find little difficulty in appending correct answers to all the questions on the list.

World Goodwill Day, May 18, 1927

The World Federation has sponsored May 18, the anniversary of the Hague Tribunal, as World Goodwill Day. Bulletins have been issued, programs suggested and celebrations have been conducted in many lands. The purpose of the day is to teach in the schools the lessons of friendship and goodwill to the children of the world. Pageants, plays, songs of many lands, a study of the flags of the nations of the world, essays and compositions, the promotion of school correspondence, the study of world civics or international contacts are suggested as direct means.

National Music Week, May 1-7, 1927

Participation in National Music Week, May 1-7, by rural communities as well as by cities is earnestly desired by the committee in charge of the project. The organizations are stimulating rural participation, and the granges are giving their support locally.

Information and suggestions relating to the observance, books on the history of music, modern music, biographies of great composers, may be obtained without charge from National Music Week Committee, 105 West Forty-fifth Street, New York City.

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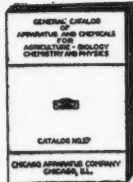
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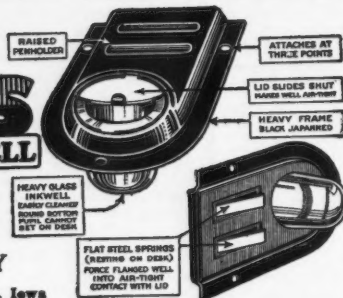
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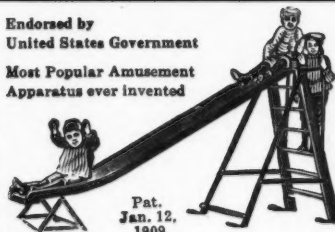
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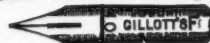
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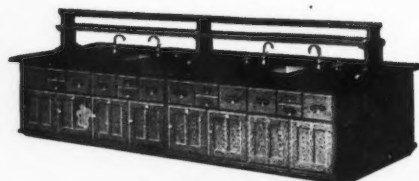
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